

REPORT

NATIVE PAPERS IN BENGAL

ON

FOR THE
Week ending the 16th May 1908.

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I.—FOREIGN POLITICS.

REFERRING to the repeal of the Arms Act lately imposed on the people of Chandernagore by the Mayor at the instance of evil counsellors, the *Burdwan Sanjivani* [Burdwan] of the 5th May remarks:—

Repeal of the Arms Act at Chandernagore.

BURDWAN-SANJIVANI
May 5th, 1908.

The French authorities know too well the unhappy effects of popular discontent. Hence they do not like to create any discontent among their subjects. Had the British people followed this golden rule of government, there would have been no cause for discontent in India. But the British *raj* has a too keen sense of prestige to think of adopting this policy.

2. In referring to a recent statement in the *Englishman* that the Viceroy should make strenuous efforts to get an Arms Act introduced afresh into French Chandernagar, the *Bangavasi* [Calcutta] of the 9th May writes:—

An Arms Act for Chandernagar.

BANGAVASI,
May 9th, 1908.

Are the French so much subservient to the English?

3. Referring to the prospect of a war with Afghanistan, the *Nayak* [Calcutta] of the 9th May says that during the last twenty years the Afghans have, by various means, secured enormous quantities of arms and ammunition. A gun-factory in Kabul has turned out an ample supply of rifles and bullets during these years. And large numbers of first class European rifles have passed stealthily into the country through Beluchistan, Persia, Tartary, Balkh and the Indian frontier. Afridis and other Pathans have learnt western methods of warfare by enlisting themselves in the Indian army. Over and above this, the English Government has given to Afghanistan more than three crores of rupees during the last 22 years. Considering all this, it appears that an Afghan war at present will be a very serious affair.

Relations with Afghanistan.

NAYAK,
May 9th, 1908.

4. Referring to the repeal of the Arms Act in Chandernagore on which the *Englishman* was of opinion that it was no triumph for the Indians, inasmuch as the Viceroy may write to the Paris Government and have the repeal withdrawn, the *Hindi Bangavasi* [Calcutta] of the 11th May sarcastically says, "Are the French mere puppets in the hands of the English?"

The repeal of the Arms Act in Chandernagore.

HINDI BANGAVASI,
May 11th, 1908.

5. Referring to the Mohmand troubles, the *Hindi Bangavasi* [Calcutta] of the 11th observes that the present affairs on the frontier threaten to be more serious than in the case of the late Zakka Khels, in so far as the latter were easily driven away and won over, while the former seem yet untractable. Further, the rumours about the help given by Afghanistan, as shown by the presence of Afghan soldiers wearing their own uniform and the mysterious indifference of the Amir betoken some serious signs. The Amir's brother, Nasrullah Khan, is the Governor of the Eastern Provinces, and it may safely be conjectured, says the paper, that he brings about the union of his troops with the Mohmands. Various news, e.g., of illness and even death, are heard about the Amir himself, and it is alleged on that ground that he connives at any share that his own army may have with the frontier men. Whether the news is correct or not, says the paper, it goes without saying that they are spread with the express object of thrusting the Amir on to the scene of action and picking a quarrel with him.

The Mohmands on the frontier.

HINDI BANGAVASI,
May 11th, 1908.

6. Referring to the Mohmand trouble on the frontier, the *Hindi Bangavasi* [Calcutta] of the 11th May says, that it is no doubt a wonder that Afghan soldiers in their uniforms are reported to have fought on the side of the Mohmands; for how could the Amir, the ally of the English, and in whose army the English find their own strength, connive at his own men joining the Mohmands against the English? But, goes on the paper, this must remain for the Amir to settle. History, however, tells another tale. The late Amir Abdur Rahman, though he had to let go provinces like Dir, Jalalabad, Swat, Bunair, etc., after the Afghan War, was always very afraid of the English, in spite of the six lakhs

The Mohmands and the Amir.

HINDI BANGAVASI,
May 11th, 1908.

of annual tribute, and as a proof of his resentment, he has immortalized his views on the subject in his book called the "Tuzuk-i-Amiri," where he says: "When two unequal powers, one weak and another strong, enter into any treaty about the frontiers, it is always the case that the weaker power has to respect the superiority of the other; while the stronger power, on the plea of protection, interferes with his ally's interest. A time comes when the stronger power excites the subjects of the weaker power against its supposed oppressions, and thereby engages in the settlement of disputes thus arisen." Such were the observations of the late Amir, but, concludes the paper, his remorse is now going to be realised in the case of his successor, the present Amir.

DAILY HITAVADI,
May 11th, 1908.

7. Referring to the reception of the Turkish Ambassador by His Majesty King Edward VII, the *Daily Hitavadi* [Calcutta] of the 12th May remarks:—

Reception of the Turkish Ambassador by King Edward VII.

Turkey is not on very friendly terms with Persia at the present moment, and the British Lion also has his eyes long fixed on the kingdom of Persia. The present friendly relation between Turkey and England, therefore, forebodes no good to Persia. It may also be that the recent events in Macedonia have something to do with the growth of this friendship.

II.—HOME ADMINISTRATION.

(a)—Police.

PURULIA DARPAN,
May 4th, 1908.

8. The *Purulia Darpan* [Purulia] of the 4th May notices two cases of dacoity in the villages of Chipri and Surulya, in Manbhum, and cases of incendiarism in the village of Banbahai in the same district.

Dacoity and incendiarism in Manbhum.

SANDHYA,
May 6th, 1908.

9. The *Sandhya* [Calcutta] of the 6th May has the following:—

THE SEVERED HEAD SPEAKETH.

Look here, *Feringhi*, we should have tried to convince you how much the Bengali loves peace, if you had the (necessary) influence of merit, if you had the (necessary) civilisation and spirit of devotion.

"The severed head speaketh."

*A temple in which the *Rassports* are celebrated.

"O Mother, stand in the *rasmandir** of my heart, with three (parts of Thy body) bent."

But what is the good of casting pearls before swine (literally, in the wood of *ben* grass)? The Bengalis love peace so much that it cannot be brought home (to others), that it is impossible even to try to bring it home (to others). It is the highest idea of a Bengali's life to pass his days free from all disturbance, recounting the name of Govinda, and for this he comes in for so much reproach at the hands of the foreigners. But then you have not permitted (them) to live at peace even for a moment.

† The god Krishna.

My Govinda† does not live anywhere, except in a pleasure-grove. He does not sit anywhere except under a *kadamba* grove. He is not pleased except with a garland of wild flowers. What is there in the country now with which we can deck him out—(with which) we can worship Him in the

‡ A name of Sri Krishna.

aspect of *Natavar Shyam*‡ (the chief dancer who was dark blue). Hark there to the outcry of the weepings of the plague (stricken), to the hubbub made by the hungry, to the din made by the violent dance of demons.—it (the country) is in every way a cremation-ground, here my god is at once (converted into) the goddess with human heads as a garland. Unless a flower-garden comes to exist on this cremation-ground, will the god again manifest himself in his aspect as *Madanamohan* (the charmer of Cupid)? But laying your hands on your hearts, say if you make any attempt to make a flower-garden—if even a desire is present, far less the attempt. There is no sin which one commits of which one is not conscious oneself. Your movements, your turnings, your conduct, your writings and your speech betray your hearts. Is not your mind being betrayed by the random talk your fish-wife at Kailagh‡§

§ The *Englishman* newspaper.

has been talking for these few days? That mind of yours is full of venom. Not to speak of that fish-wife of yours, we are more than a match for quite half-a-dozen of that kind

(literally we can buy 32 such in one *hāt* and sell them in another *hāt*). The police were writing an account—one lad after recounting all his story before the Commissioner of Police was kicked out by a *pahrāwalla*. Well and good; bravo you fellows. But do we not know what *lathis*, broomsticks, shoes, and other things, soft, hot and cold, exist there? Will the police instead of (treating one to) those things make one eat sweetmeats? We know all, and we understand all. But the human mind cannot be seen, else you would have seen how full of dirt your mind was. Had there been a touchstone for testing men, you would have seen that it would not have given evidence of your being men at all.

Then again, no matter whether Dinesh was fit for hell or was a great soul he was admittedly a man—no matter whether he was a Bengali or a *Feringhi* he was admitted to be a man. It is from your papers that we see that his severed head will come to Calcutta. The necessity (for this) is that he is to be identified. Khudiram has identified him. It is necessary that he should be identified afresh. Well and good. But what was the harm in sending the entire body? Is there any explanation for this, precious fellows? Canst thou say what explanation you can borrow, and from whom, for the world? What then dost thou want? Vengeance,—to generate fear? See you, this will not do. Merely bringing the head will not create terror. People will not understand if the case be one of vengeance; something more is wanted. We can offer advice in regard thereto. Placing that head on the back of an ass, pouring churned milk on the head and beating the drum, parade it all over the town once. Proclaim by beat of drum that such work brings on such a fate. Not punishment only, but severe punishment should be awarded, not a threat but a threat worthy of the name should be held out, then only will the people be quieted down.

After parading it in this manner, finally arrange to keep it for ever fixed on a trident near the eastern gate of Dalhousie Square—all of you passing and repassing that spot night and day will have it before your eyes, and you will say to the severed head: "Now throw a bomb" In the afternoon when loving couples will pass along to take the air on Red Road, their chests will expand to a size of 10 cubits while crying bravo to your rule.

But do not start at night, do not see that head revolve in the darkness. Under the influence of a dream do not see it multiply from one to ten, and see hands and feet grow on it. When you will munch the cow's bones, do not start imagining that you are munching the bones of that head and throw the dish you are dining off into a distance, afraid lest bombs be thrown inside your stomach. If you do that, you will not be able to act on our advice. But have you thought that a man's desires do not cease even after death, so *karma* also does not cease (with death). Men even then roam about in shadowy forms. Ask your *Stead Sahab* (Mr. Stead) if this is not true. You are separating that man's trunk from his head. The severed head will roam over the whole country looking for the trunk. In the agony of its desires it will ask the ghosts and evil spirits of this cremation-ground of a country: "Where are my hands and legs gone?" That is why we say: "Do not do this thing." Bringing this head and trunk together, allow it to be cremated according to Hindu rites. Will you accept this good advice?

10. The *Sandhya* [Calcutta] of the 6th May writes that the Subdivisional Officer of Kaithal (in the Punjab) has recently stopped all music in that town during the hours of 9 p.m. to 8 a.m. including religious music at the

An allegation against a Subdivisional Officer.

temples.

SANDHYA,
May 6th, 1908.

11. Some coolies, writes the *Sanjivani* [Calcutta] of the 7th May, are undergoing long terms of imprisonment for having attempted to blow up the Lieutenant-Governor's train. But if the confessions made by Barindra Kumar Ghosh, Bibhutibhusan Sirkar and others are to be relied on, the coolies must be totally innocent, though, thanks to the tactics of the police, they have been sent to jail all the same.

Allegations against the police regarding the Midnapur Train-wrecking case.

SANJIVANI,
May 7th, 1908.

12. A correspondent of the *Mihir-o-Sudhakar* [Calcutta] of the 8th May reports that a case has been brought against Iswar Chandra Biswas, the naib of Maharaja Suryya Kanta Acharyya of Mymensingh at the Balastria

An alleged murder in the Munshiganj Sub-division, Dacca.

MIHIR-O-SUDHAKAR,
May. 8th, 1908.

cutcherry, charging him with the murder of Hasan Ali by shooting him through the chest with a double-barrelled gun and seriously wounding another man, Mobarak Ali. The dispute arose out of a question of ownership of certain plots of land. The incident took place on the 2nd April last, but the police have not yet submitted their final report, nobody knows why. Ananda Lodh, a muharir, wounded Dhanai Sardar with a single-barrelled gun, and Chandralal, another muharir, wounded Abdul Mal in the thigh with a *sulpi*. The Inspector and Sub-Inspector of Police of the Rajabari thana have let off all the accused on bail. The local Musalmans have almost given up all hope of a fair trial. They have applied to the District Magistrate of Dacca praying for a proper enquiry.

It is alleged that the deceased Hasan Ali was still alive when he was carried to the cutcherri and that the naib cut him to pieces with a *dao* and threw the body into the river.

SAMAY,
May 9th, 1908.

13. The *Samay* [Calcutta] of the 8th May writes how a procession in connexion with the last Charak Puja at Bilashati in Mymensingh was stopped by the police and remarks that this act of interference with religion merits prompt notice and punishment from the higher authorities.

BANGAVASI,
May 9th, 1908.

14. In connexion with the imposition of punitive police on Anandaganj in Mymensingh, the *Bangavasi* [Calcutta] of the 9th May writes:—

Even a worm turns when it is trod upon. Who shall say that the same-thing will not happen here also? Is this the way to make people loyal?

BANGAVASI,
May 9th, 1908.

15. The *Bangavasi* [Calcutta] of the 9th May reports how the European officer in charge of the Military Police at Kushtia lately whipped a seven-year old boy for having shouted "Bande Mataram" and remarks:—

What else is called cowardice? This is a nice example of English heroism.

BANGAVASI,
May 9th, 1908.

16. The *Bangavasi* [Calcutta] of the 9th May notices a statement in a recent issue of the *Amrita Bazar Patrika* that the police lately stopped the *Charak Puja* festivities at a village in Mymensingh named Bilashati and remarks:—

This constitutes an act of interference with religion. It is well that it should be so. It is necessary that the cup of iniquities should be full. These policemen have for the sake of a livelihood become worse than beasts.

BANGAVASI,
May 9th, 1908.

17. The *Bangavasi* [Calcutta] of the 9th May has the following:—

A harrowing murder.

A white lady killed.

Terrible conspiracy.

Use of bombs by Bengalis.

The terrible harrowing news which was received from Muzaffarpur on Friday last, has startled, amazed and struck dumb the entire world. It is a unique, unheard of and unthinkable incident in the history of India. One really hesitates to believe that a Bengali Hindu youth has killed a European lady by means of a bomb like the cruel European anarchists. How unthinkable this is for Hindus, who are by nature peaceful, and religious-minded and who shrink from shedding the blood even of the lower animals. A cruel crime like this was, we thought, only possible for men who did not believe in re-births and were irreligious. It is a terrible riddle, and seems to read like a dream. (Here follows a detailed account of the outrage and of the arrests of the terrorists in Calcutta).

BASUMATI,
May 9th, 1908.

18. The *Basumati* [Calcutta] of the 9th May says:—

The malicious conduct of the Jhalakathi police. Some time ago the Nag-Datta Jatra Company of Jhalakathi wanted to perform the play of *Pratapaditya* at the house of a gentleman of the locality. The local police wired to the District Magistrate saying that there were reasons for apprehending a breach of the peace if the *jatra* were allowed. The Magistrate

sent the Inspector of the Sadar police to enquire into the matter. On reaching Jhalakathi, the Inspector found there was not the slightest chance of a breach of the peace and that the police report was wholly malicious. It appeared that the *jatra* party on being invited by the local police for entertainment at a *mela* held by them, had refused to comply with their request. The provocation thus offered, and malice thus caused found their expression in the attempt of the police to stop the performance of the *jatra* in the present instance.

19. The *Sandhya* [Calcutta] of the 11th May mentions how a detective in a tram car compelled a gentleman, a passenger by the same car, to accompany him to a thana for some remarks which the latter is said to have

SANDHYA,
May 11th, 1908.

A detective's treatment of a tramcar passenger in Calcutta.

made with reference to the discovery of bombs, etc., in Calcutta. Such high-handed behaviour on the part of the detective police should, the writer thinks, be put a stop to.

20. The business manager of the National Theatre, 9, Beadon Street, Calcutta, writing to the *Sandhya* [Calcutta] of the

SANDHYA,
May 11th, 1908.

Alleged police interference with the sticking of placards on walls in Calcutta.

11th May complains that police officers in Calcutta are now prohibiting placards of the Theatre from being stuck to walls in the streets. There appears no

reason why they should commit such *zulm*. It is not likely that the Commissioner of Police has issued any order to that effect. The attention of the Police Commissioner is drawn to the matter.

21. The *Sandhya* [Calcutta] of the 11th May publishes a letter written by certain students connected with the Mirbazar

SANDHYA,
May 11th, 1908.

A house search at Midnapur.

Akhra (gymnasium), Midnapur, in which it is said that the police made a vigorous search in the house of Babu Peari Mohan Das, which is situated close to the Akhra for reasons best known to themselves. The females of the house were put to great annoyance during the search, and Ashu Babu, Peary Babu's son, was prevented from attending office on account of the search. Is it intended to put a stop to the physical exercises of boys at the Akhra?

22. The *Nihar* [Contai] of the 12th May complains that cases of theft have become very frequent in Contai Subdivision of the Midnapur district. These thefts are mostly committed by local bad characters.

NIHAR,
May 12th, 1908.

Cases of theft increasing in the Contai Subdivision.

23. The *Nihar* [Contai] of the 12th May says that the Chaukidari tax is a burden too heavy for the poor ryot to bear.

NIHAR,
May 12th, 1908.

The Chaukidari tax.

The tax is further unjustifiable inasmuch as the ryot gets no tangible benefit or security in exchange for the money which he pays as tax. The chankidars are generally a set of irresponsible creatures, while the posts of Duffadar are to all intents and purposes sinecures.

(b)—Working of the Courts.

24. The *Bangavasi* [Calcutta] of the 8th May condemns as insufficient the sentence of a fine of Rs. 15 imposed on one Mr. Andrews for stoning a cart-driver to death at Godanur.

BANGAVASI,
May 8th, 1908.

An alleged case of failure of justice.

25. The *Samay* [Calcutta] of the 8th May is indignant at the insufficient punishment awarded to a European named Andrews, who lately stoned a cart-driver to death in Triplicane and remarks that it looks as if henceforth all Europeans who kill Indians are to be punished lightly in this way.

SAMAY,
May 8th, 1908.

An alleged case of insufficient punishment.

26. Referring to the fact that a thunderbolt recently fell on the court room of Babu Nihar Ranjan Banerjee, Deputy Magistrate, Burdwan, the *Bangavasi* [Calcutta] of the 9th May writes:—

BANGAVASI,
May 9th, 1908.

A court-room struck by a thunderbolt.

The fall of a thunderbolt on a seat of justice! What next! How much more shall we see with the lapse of time! The cup of iniquity is almost full.

HISVARTTA,
May 10th, 1908.

27. "Decadence of the High Court" is the heading of an article in the *Hitvarta* [Calcutta] of the 10th May, in which the paper regrets that the prestige which the High Court once enjoyed when it was presided over by a Chief Justice who had declared that he feared none but God and the Law is being lost. It was then that the High Court enjoyed the full confidence of the people, in fact the stability of the Government rested and still rests on the power it possesses; but that confidence, say the paper, is now on the wane, and the readers know have it is at present a mere puppet in the hands of the Executive. But what is the cause of this decadence, asks the paper, and then replies that because it is no longer presided over by highly educated, morally strong and independent judges. The present Judges only fearfully look for the favour of the Executive. Of this numerous examples can be quoted.

The paper here recounts the action of Sir Andrew Fraser regarding adverse comment by the Judges on the misdeeds of Police officers, and Sir Francis Maclean's circular to District Judges on the subject and then refers to the doing of Mr. Lyall, the District Magistrate of Bhagalpur, in Girdharilal and Rash Behari Mandal's cases, quoting the remarks made by the said Magistrate in his explanation reflecting on two of the High Court Judges, viz., Messrs. Mitter and Fletcher,—remarks, which their worst enemies would not utter. Will the Chief Justice, asks the paper, call on the Magistrate to explain his conduct in his matter?

HINDI BANGAVASI,
May 11th, 1908.

28. Alluding to the sentence of death passed by the Sessions Judge of Midnapore on one Basurai Sinha, who was alleged to have caused the death of an infamous woman with whom he had illicit connexions, the *Hindi Bangavasi* [Calcutta] of the 11th May, says that the sentence has been set aside by Justices Stephen and Holmwood on the plea that no blood-stained cloth or dagger was found about the person of the deceased. The paper takes this as an occasion to satirise the Government by saying that perhaps it is on account of the justice dealt by the High Court that the Government does not like it.

(d)—Education.

ANUSILAN,
May 8th, 1908.

29. The *Anusilan* [Calcutta] of the 8th May writes that the female students who study midwifery in the Eden Hospital at Calcutta have their household management supervised by a Christian lady, who from ignorance or otherwise cannot properly observe caste and religious differences in her management of the concerns of her wards. The European lady, who, acting under this Christian lady, looks after the details of domestic management, makes purchases of rice at nine rupees which is worth only six rupees per maund. Then again, none knows what caste the female who does the cooking belongs to and yet many of the students are Brahmans. The quantity of ration supplied to each student is strictly limited and does not vary with individual requirements. And finally the girls are often refused prompt leave to go home and see their nearest relatives who might be ill.

BANGAVASI,
May 9th, 1908.

30. The *Bangavasi* [Calcutta] of the 9th May in referring to the opening of "National schools" in various parts of the country, suggest that in order that these institutions might be national in the true sense of the word, they should cause the rules of the *Varnassram Dharma* to be observed by and impart religious instruction to the boys reading in them.

BANGAVASI,
May 9th, 1908.

31. The *Bangavasi* [Calcutta] of the 9th May commends the action of Babu Jogendra Nath Maitra, a member of the managing body of the Laheria Serai School in Darbhanga, in having protested against the selection of the late G. W. Steeven's book "In India" as a prize-book, on the ground that the Bengalis have been foully aspersed in that book.

32. The *Daily Hitavadi* [Calcutta] of the 11th May says that the text-books on English, which have been recommended by the Calcutta University for the Entrance Examination as indicating the standard of efficiency which will be required from the candidates for that examination, are too numerous and heavy for little boys to be mastered by them without detriment to their health.

DAILY HITAVADI,
May 11th, 1908.

33. Referring to the recent speech by Mr. Laidlaw in the British House of Commons about educational reforms in India the *Hindi Bangavasi* [Calcutta] of the 11th May regrets that the reply given by Mr. Hobhouse—"That educational reforms are already being carried on in India"—is rather too elusive; for, asks the paper, "do the said reforms refer to Lord Curzon's regime?" and concludes that if it is so, then there is no remedy for the Indians but to see that national institutions are soon established in every corner of the country.

HINDI BANGAVASI,
May 11th, 1908.

(e)—Local Self-Government and Municipal Administration.

34. The *Nihar* [Contai] of the 5th May asks the District Board of Midnapore to sink a well near the Belda Station on the Bengal-Nagpur Railway line. The absence of any arrangement for the supply of drinking water causes much hardship to passengers who have to wait for trains at the station.

NIHAR,
May 5th, 1908.

35. A correspondent of the *Murshidabad Hitaishi* [Murshidabad] of the 6th May draws attention to the miserable condition of the drains in the Mathurapara Lane, Berhampore. The lane in question, though the widest in that part of the town, is yet too narrow for the traffic which passes through it.

MURSHIDABAD
HITAISHI,
May 6th, 1908.

36. The *Mikir-o-Sudhakar* [Calcutta] of the 8th May reports a virulent outbreak of cholera at the Paschimgaon village in the Tippera district. Many deaths have taken place from the epidemic.

MIKIR-O-SUDHAKAR,
May 8th, 1908.

37. The *Bangavasi* [Calcutta] of the 9th May reports the prevalence of acute water-scarcity at Panchmukhi and the adjoining villages in the Kandi Subdivision of Murshidabad and suggests that the National Fund might be drawn upon to mitigate the same.

BANGAVASI,
May 9th, 1908.

38. The *Bihar Bandhu* [Bankipore] of the 9th May recommends the suspension of the drainage scheme in the town of Arrah, as it is causing very great hardship to the poor people already suffering from the present high price of food and disease.

BIHAR BANDHU,
May 9th, 1908.

39. A correspondent writes to the *Birbhum Varta* [Suri] of the 9th May that water scarcity is being severely felt in seven or eight villages under the thana of Manreswar, district Birbhum. The attention of the Chairman of the District Board is drawn to the matter.

BIRBHUM VARTA,
May 9th, 1908.

40. A correspondent of the *Khulnavasi* [Khulna] of the 9th May asks the District Board of Khulna to publish a list of the places at which wells have been sunk during the last five years. It appears from a reply to a question put in the Bengal Legislative Council by the Hon'ble J. C. Ghosh, that Government has empowered the Khulna Municipality to spend Rs. 33,043 in five years for the purpose. There is a piteous cry for water in the Satkhira Subdivision. The District Board cannot seal its ears with wax against it.

KHULNAVASI,
May 9th, 1908.

41. A correspondent to the *Sandhya* [Calcutta] of the 9th May complains of the deficiency of water-supply at Mandlai (in Hughli), especially in the southern portion of the village, and asks the local authorities to give the matter their prompt attention.

SANDHYA,
May 9th, 1908.

DAILY HITAVADI,
May 11th, 1908.

42. The *Daily Hitavadi* [Calcutta] of the 11th May complains of a deficient supply of water in the taps for the use of pilgrims at Sitakund, in the district of Chittagong. This deficiency is caused by the fact that a number of other taps which are connected with these, and which are intended to supply drinking water to birds and beasts, are allowed by the Mohunt of the place to remain constantly open.

DAILY HITAVADI,
May 13th, 1908.

43. The *Daily Hitavadi* [Calcutta] of the 13th May approves of the proposal to establish a vaccine lymph depot at Ranchi. At present the supply of lymph in Bihar is obtained mostly through man.

DAILY HITAVADI,
May 13th, 1908.

44. The *Daily Hitavadi* [Calcutta] of the 13th May draws attention to the prevalence of cholera in certain villages in the thana of Saltora in Bankura. In the village of Bandbhanga, 35 or 36 men have died, out of a total population of 50 or 55.

(g)—Railways and Communications, including Canals and Irrigation.

BHARAT MITRA,
May 9th, 1908.

45. Referring to the recent collision of two passenger trains near Ghaziabad, the *Bharat Mitra* [Calcutta] of the 9th May 1908, regrets to hear the report that while the wrecked pile of the trains and dead bodies were still lying on the scene of the tragedy, people from the neighbouring villages and even police constables who happened to go there, plundered the property of the dead passengers. They, says the paper, ought to appeal to the pity and attract the attention of the higher authorities.

SAMAY,
May 8th, 1908.

46. The *Samay* [Calcutta] of the 8th May writes that the present timing of the trains to Ranchi requires a change. The train from Howrah arrives at Purulia at 8 A.M., and the Bengal-Nagpur Railway train for Ranchi leaves Purulia at 8-20 A.M. This interval of 20 minutes is not sufficient to permit passengers to bathe and dine here. It is desirable therefore that the Bengal-Nagpur Railway train should leave Purulia at 10 A.M., and the two hours so lost might be made up by reducing the halts at the intervening stations between Purulia and Ranchi, which are now longer than what are shown in the time-table, inasmuch as trains running at full speed arrive earlier at each station.

HITVARTA,
May 10th, 1908.

47. The East Indian Railway having arranged for the supply of electric fans to first and second class passengers on its line, the *Hitvarta* [Calcutta] of the 10th May asks the reason for the insufficiency of water-supply at stations to third class passengers who mainly contribute to its income.

HINDI BANGAVASI,
May 11th, 1908.

48. Speaking of the frequent railway collisions in various parts of India, the *Hindi Bangavasi* [Calcutta] of the 11th May says, that while so many new improvements are being made for the convenience of European passengers on all the railway lines, it is a matter of regret that nothing is done to check the oft-recurring accidents from which so many victims perish every now and then; or is it because of the poor natives, sarcastically asks the paper, that the authorities neglect their duty in this matter?

HINDI BANGAVASI,
May 11th, 1908.

49. Referring to the new regulation of the Railway Board that collisions on railway lines should at once be reported to the newspapers, on the strength of which the *Statesman* once showed its disapprobation of the Railway Company Authorities when the news of the derailment of a train conveying troops from Peshawar to the British camp on the frontiers was delayed from the 28th April till the 3rd May, the *Hindi Bangavasi* [Calcutta] of the 11th May says, that when so little attention is paid by the Company Authorities to Government orders, what would they care for the needs and comforts of the poor ordinary passengers?

50. The *Nihar* [Contai] of the 12th May requests the Khas Mahal authorities to mend the sluice gates of the Orissa Coast Canal at Athelagadi, Guagechhia, Hadibari and other places. The defect in the construction and shape of these gates causes much damage to the crops by causing irregularity in the ebb and flow of the canal water.

NIHAR,
May 12th, 1908.

51. The *Daily Hitavadi* [Calcutta] of the 13th May alleges that the European Station Master of Muzaffarpur suspected two Bengali youths of having been concerned in the recent bomb outrage, and tried to make them over to the police who, however, refused to arrest the young men unless they received a written order from him. Upon this he himself searched the boys' persons and clothing. The paper says that the Station Master had no right to molest the youths in this way, and that other non-official Europeans will perhaps subject many Bengalis to similar annoyance, if they suspect those Bengalis to be implicated in the anarchist plot. It is hoped that the boys' guardians will take the matter to Court, and thus prevent repetitions of such an incident.

DAILY HITAVADI,
May 13th, 1908.

52. The *Daily Hitavadi* [Calcutta] of the 13th May complains that No. 5 Up-train on the Eastern Bengal State Railway is always crowded in the 3rd class carriages. More carriages should be attached to the train. The space in the attached carriages is mostly taken up by *khansamas* who carry food from Calcutta to their European masters working in the mills along the river up to Hooghly.

DAILY HITAVADI,
May 13th, 1908.

53. The *Daily Hitavadi* [Calcutta] of the 13th May narrates how, on the 7th May last, two Bengali lads who were walking on the railway platform at Muzaffarpur were caught and had their persons searched by the European Station Master. These two lads subsequently turned out to be regular visitors to the station platform, and one of them was a relative of the Assistant Station Master. The incident shows, as the paper thinks, the panic and the suspicion of all Bengalis which have been created amongst Europeans by the recent bomb outrage.

DAILY HITAVADI,
May 13th, 1908.

(h)—General.

54. The *Nihar* [Contai] of the 5th May asks the authorities of the Postal Department to despatch the Contai mail from Howrah by the No. 7 Up-Madras mail train. The present arrangements cause a delay of about 12 hours in the arrival of the mail at Contai.

NIHAR,
May 5th, 1908.

55. The *Anusilan* [Calcutta] of the 8th May expresses satisfaction at the Government order withdrawing punitive police from Mymensingh.

ANUSILAN,
May 8th, 1908.

56. The *Anusilan* [Calcutta] of the 8th May refers to an order of the Subdivisional Officer of Kaithal forbidding all kinds of music (including religious music) as well as the working of all machinery in that town during the hours of 9 P.M. to 8 P.M., and remarks:—It is vagaries of this kind on the part of officials which create trouble in India.

ANUSILAN,
May 8th, 1908.

Continuing, the paper refers to a similar arbitrary order by another Magistrate, viz., the Cantonment Magistrate of Nowshera, who has directed that if anybody residing within Cantonment limits, keeps his house dirty he will be seated on an ass and blackened in the face, and paraded through the town.

57. The *Bankura Darpan* [Bankura] of the 8th May is grateful to His Honour the Lieutenant-Governor of Bengal for having sanctioned Rs. 5,000 to enable the Bankura District Board to sink wells in different parts of the district. The grant is very small, considering the requirements of the district. Still it shows that Government has realised the real want of the people.

BANKURA DARPAN,
May 8th, 1908.

HITAVADI,
May 8th, 1908.

58. The *Hitavadi* [Calcutta] of the 8th May notices with satisfaction that Government issued orders for the withdrawal of the punitive police from Mymensingh, upon Barisal?

HITAVADI,
May 8th, 1908.

59. The *Hitavadi* [Calcutta] of the 8th May is curious to know the reason why there is such unusual delay in opening the proposed weaving school at Serampore. Has the Secretary of State failed to find a weaving expert for the school even in England, or is the proposal to end in a *fiasco*?

HITAVADI,
May 8th, 1908.

60. The *Hitavadi* [Calcutta] of the 8th May says that the Government of Eastern Bengal and Assam having acquired 42 bighas of land in the town of Barisal for the construction of residential quarters for Government officers, many poor Muhammadan and Christian families have been driven out of their ancestral homes, and are unable to find new sites to build houses on. What business had the authorities to select for the proposed buildings a quarter of the town which was so thickly populated? So long the Barisal officials have never complained about the inconvenience of their quarters. Where, then, was the necessity of constructing palatial buildings for them at a place so far from the Courts and in such hurry?

MIHIR-O-SUDHAKAR,
May 8th, 1908.

61. A Musalman correspondent of the *Mihir-o-Sudhakar* [Calcutta] of the 8th May complains that the Hindu postal peon of Chandbeon Post Office, in the Jessore district, is very irregular in delivering letters.

MIHIR-O-SUDHAKAR,
May 8th, 1908.

62. A correspondent of the *Mihir-o-Sudhakar* [Calcutta] of the 8th May says that Government should relax, in favour of Musalmans, the existing rules laying down the preliminary tests for appearing at the professional examinations, otherwise they will find it hard to compete for these examinations. Musalman students who have got plucked in the F. A. Examination should be allowed to join the Pledership classes, and those who have failed in the Entrance Examination, should be allowed to go up for the Mukhtearship examination. The ravings of the Keir Hardies and Nevinsons in favour of the Hindus should not prevent the Government from doing this little favour to the Muhammadans.

The writer next draws attention to the desirability of introducing suitable text books in the higher Madrasahs and says that Mukhtabs should have all the advantages which have been granted to Hindu *tols*.

SAMAY,
May 8th, 1908.

63. The *Samay* [Calcutta] of the 8th May writes how the Cantonment Magistrate of Umballa has forbidden all music and the working of power engines in the station during night time, and how the Cantonment Magistrate of Nowshera has threatened that men residing in the station who keep their homes dirty would be seated on asses and blackened in the face and paraded through the town, and then remarks:—

We do not know if men of stranger dispositions can be found anywhere on earth than these two officers. What can be a worse thing than that men of such character should be entrusted with power?

SAMAY,
May 8th, 1908.

64. In referring to Sir L. Hare's approaching departure for England, the *Samay* [Calcutta] of the 8th May remarks that, considering the way in which His Honour has governed Eastern Bengal, it would be well if he did not return to India.

SAMAY,
May 8th, 1908.

65. The *Samay* [Calcutta] of the 8th May is glad that Government has had the good sense to withdraw the punitive police from Mymensingh, a thing they should have done long ago. The Government deserves all thanks for this act of justice, and it is to be hoped that Barisal and other places also will soon be similarly relieved of this incubus.

BANGAVASI,
May 9th, 1908.

66. The *Bangavasi* [Calcutta] of the 9th May writes that it is glad that Government has now made it a policy to exclude the Kavsthas of upper India and the Kshatrias of the Punjab from public services as far as possible.

This verily shows, the paper sarcastically observes, a disposition to reward merit on the part of the officials. It is well that the officials should betray their real disposition, for in that case the people can be on their guard.

67. The *Bangavasi* [Calcutta] of the 9th May strongly supports the idea of the Jains going up to the Privy Council in connexion with the Pareshnath Hill question and considers it improper for Government to alienate the sympathies of the influential Jain community in these anxious days for the sake of the enjoyment of a few hundreds of Europeans?

The Pareshnath Hill question.

BANGAVASI,
May 9th, 1908.

68. In referring to a Magisterial order forbidding the use by Indians of a certain part of the sea-beach at Puri, the *Bangavasi* [Calcutta] of the 9th May writes:—

A Puri incident.

BANGAVASI,
May 9th, 1908.

Is Puri to be converted into a second Transvaal? Is there no redress for this sort of bare-faced oppression?

69. The *Bangavasi* [Calcutta] of the 9th May writes how the Cantonment Magistrate of Sunder Bazar, Lahore, lately issued a notice directing those who residing within Cantonment limits kept their homes dirty, to be blackened in the face and seated on an ass and made to parade through the town, and then remarks:—

An allegation against the Cantonment Magistrate of Lahore.

BANGAVASI,
May 9th, 1908.

What greater tyranny than this is possible?

70. The *Bangavasi* [Calcutta] of the 9th May expresses surprise that Government meditated pushing a Railway line into the Mohmand country, and should have kept this fact secret till Mr. Hobhouse lately admitted it indirectly in Parliament by saying that the Amir had no objection to this Railway. But did the Amir candidly agree to the opening of this line?

A Railway into the Mohmand country.

BANGAVASI,
May 9th, 1908.

71. The *Bangavasi* [Calcutta] of the 9th May writes that now-a-days punitive police is quartered wherever the *swadeshi* spirit manifests itself in religious form. In this connexion laws are not only set at defiance, but even the semblance of justice is at times cast off. This is good, for the people are now coming to know where they really stand.

"Repression of *swadeshi*."

BANGAVASI,
May 9th, 1908.

72. The *Bangavasi* [Calcutta] of the 9th May writes:—

A Kushtea incident.

The papers lately reported an attempt at dacoity on the Kushtea treasury. Some people, however, doubt the truth of this report, and say that it is a canard set afloat by the police to serve as a plea for justifying the quartering of punitive police at Kushtea. A weaving mill is to be established at Kushtea soon. May not all this perhaps point to a conspiracy to ruin this projected mill?

BANGAVASI,
May 9th, 1908.

73. The *Bangavasi* [Calcutta] of the 9th May holds that deforestation is the cause most responsible for the present scanty rainfall in India, and suggests for the consideration of Government the propriety of extending the area of the Sunderbands forest.

Suggested extension of the Sunderbands forest area.

BANGAVASI,
May 9th, 1908.

74. Is *swadeshi* another name for rebellion? asks the *Basumati* [Calcutta] of the 9th May, or why should the authorities deprive the *swadeshists* of the Tangail Subdivision, district Mymensingh, of their licenses for keeping guns?

"Is *swadeshi* another name for rebellion."

BASUMATI,
May 9th, 1908.

75. The *Basumati* [Calcutta] of the 9th May expresses satisfaction at the withdrawal of punitive police from the Mymensingh district, and hopes that Government will soon see their way to adopting a similar course with regard to the punitive police in the district of Backerganj.

Withdrawal of punitive police from the Mymensingh district.

BASUMATI,
May 9th, 1908.

76. Referring to the decision of Government on the Pareshnath Hill question the *Daily Hitavadi* [Calcutta] of the 9th May says that it has given a rude shock to the susceptibilities of the Jain community, which is deeply grieved at the thought of seeing their sacred hill defiled by the bones of cows and swine from the tables of Europeans. In a recent numerously attended meeting, the Jains strongly protested against the decision of the Government. It is hoped that Government will yet listen to the just prayers of the Jain community.

The Pareshnath Hill question.

DAILY HITAVADI,
May 9th, 1908.

DAILY HITAVADI,
May 9th, 1908.

77. The *Daily Hitavadi* [Calcutta] of the 9th May is glad that the postal clerks of the towns of Calcutta, Madras and Bombay serving on salaries less than Rs. 100 a month are to have an increment of pay. But how is it that Government is so unkind towards those hard-working postal officers who have been serving on Rs. 20 or Rs. 25 a month for years together in the mufassal?

DAILY HITAVADI,
May 9th, 1908.

78. The *Daily Hitavadi* [Calcutta] of the 9th May writes:—
Those who know anything of the financial condition of the British Indian Empire, know well that the Military Department alone consumes nearly as much of the Government revenues as all the other Departments put together. But the chronic poverty of the Indian masses under British rule is so patent, that no effort is necessary to demonstrate it. Every year thousands die of starvation, and plague, malaria and cholera are ever present. In the dry season severe water scarcity causes terrible suffering. In opposing the proposal for the reduction of military expenditure in Council, His Excellency the Commander-in-Chief said many things, but could not offer a single argument in support of his utterances. Reduction of military expenditure can be effected in various ways. It does not stand to reason that mere reduction of expenditure will expose the Empire to danger for want of troops. Troops sufficient for the defence of the country must of course be maintained. But the number of troops at present in India is greatly in excess of what is needed.

The Russian scare is now gone. But since the time of the Panjdeh affair, Government has steadily increased the number of troops for the defence of the frontier. It is idle to expect that Government will, under the present circumstances, be at all disposed to reduce the military expenditure. What is necessary is that an independent Commission should be appointed to enquire into the matter. But will "honest" John Morley consent to that?

SAMMILANI,
May 9th, 1908.

79. The *Sammilani* [Serampore] of the 9th May complains that the stock of postage stamps generally kept in the Serampore Post-office, district Hooghly, is too small to meet the demand of the town, and draws the attention of the Post-Master-General to the rough, uncivil conduct of the upcountry peon who has been entrusted with the duty of selling postage stamps to the public. The matter was several times brought to the notice of the Post-Master, but he took no steps to check the growing impudence and incivility of the man.

DAILY HITAVADI,
May 10th, 1908.

80. The *Daily Hitavadi* [Calcutta] of the 10th May hears that Mr. Kingsford has greatly improved his manners in his dealings with the public at Muzaffarpur, and that he is also learning there to maintain an attitude of impartiality in his administration of justice. The rumour, the paper further adds, about his health having broken down after the bomb outrage is wholly unfounded.

DAILY HITAVADI,
May 10th 1908.

81. Commenting generally on the attitude of the Anglo-Indian journals towards the perpetrators of the bomb outrage, and for the matter of that towards all natives, the *Daily Hitavadi* [Calcutta] of the 12th May takes strong exception to the remarks of the *Asian* on the subject, and asks the Government to keep its head cool, and not be carried away by the mad ravings of the Anglo-Indian press. It has no objection to the real culprits being severely dealt with; but for the prevention of the recurrence of such outrages in future, it asks the Government to change its policy so suit the present needs of the country.

IV.—NATIVE STATES.

DAILY HITAVADI,
May 12th, 1908.

82. As the Goorkha forces of the British Government have been mainly instrumental in suppressing *swadeshi*, and as the Prime Minister of Nepal showed the greatest zeal in banishing *swadeshim* from Nepal, the *Daily Hitavadi* [Calcutta] of the 12th May finds nothing to wonder at in the highly flattering treatment His Highness has received at the hands of Lord Morley.

V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

83. The *Birbhum Hitaishi* [Suri] of the 8th May says that the famine and water-scarcity and the consequent loss of life in Birbhum are simply unprecedented in the memory of the people of the district and asks the authorities of the District Board to do all that lies in their power to relieve the severe distress of the people.

BIRBHUM HITASHI,
May 8th, 1908.

84. The *Nihar* [Contai] of the 5th May asks all sections of the Indian community to contribute generously to the famine relief fund opened by the Subdivisional Officer of Contai, district Midnapore, and says that the National Volunteers should collect alms from every house, and Pleaders and Muktears, subscriptions from the parties to suits in order to help the work of bringing food to the door of the famished and starving people of the subdivision.

NIHAR,
May 5th, 1908.

85. The *Sanjivani* [Calcutta] of the 7th May publishes some letters from its correspondents which contain accounts of the alleged famine at Nadanghat, Denur, Satgaria, Rauthgram, Kaigram, Masdanga, Uttardihi, Solakura, Brahmapur, Hazrapur, Mathura, Dwari, Nutungram, Sutra, Patsuri, Ajaharnagar, Manbhanga and other places in the Burdwan district. One Rohini Dule and her son have died of starvation at Solakura. Babu Binode Bihari Bose, a pleader of Burdwan, while on a tour of inspection in the famine-stricken areas, found a woman with three children, all reduced to mere skeletons. Her husband had been unable to find food for her and her children and had deserted them. Incidents like this are far from rare in these parts, and unless the Government come to the rescue of the people very soon, most of them will have to die of starvation.

SANJIVANI,
May 7th, 1908.

86. The *Bangavasi* [Calcutta] of the 9th May reports the prevalence of acute scarcity of food in the Ramnagar and Egrathanas of the Contai Subdivision and suggests the prohibition of the export of food-grains from that locality as the measures most necessary to relieve the situation.

BANGAVASI,
May 9th, 1908.

87. The Garbeta (District Midnapore) correspondent of the *Nihar* [Contai] writing in its issue of the 12th May says that severe distress due to famine and scarcity of water is being felt in the villages of Pathari, Shole, Dhabani, Lakkha, Alin, Danga, Dhankura, Kayma, Rampur, etc. The Sonthal residents of these villages have left their homes and settled temporarily by the side of some distant stream or pond.

NIHAR,
May 12th, 1908.

VI.—MISCELLANEOUS.

88. The following is a full translation of an article under the heading: "The Country's call." *Jasohar* [Jessore] of the 30th April (received on the 9th May 1908):—

JASOHAR,
Apl. 30th, 1908.

Why slowly? Server of your own country, why slowly? Go with swift steps and take up the burden of your duty. Oh, traveller in the path of eternity! Oh (you) who are jubilant with (the possession of) new strength! Why should the dark streak of anxiety become your bright forehead? Advance. Your call has come piercing through the innermost part of the country.

What do you look at? What is the sign of external nature? Has not to-day, O worker, that handsome—more than handsome image of the Mother arisen in the path of imagination? Is not to-day the Mother in a highly terrific form indulging in a violent laugh in the great cremation ground, making the ends of quarters resound (with the noise)? The coolness of the morning sun has been driven away, the eastern sky is dazzling with the lustre of the ruddy glow of the goddess with the bloody* teeth, the atmosphere has become warm with the hot breath of Rudra's consort (1), (and) even the idea of new clouds in the sky appears to be the thought of a mad man. Death's drum has been

*The "goddess with the bloody teeth" is the name of one of the terrific forms of Durga.

(1) That is, Kali, Rudra being a name of Siva's.

sounded, the noise of uproarious crying has risen from every house (and) the goddess with dishevelled hair, whose clothes are the four quarters, (i.e., who is nude) has begun to dance on a corpse (which serves her) for a seat. Why (are you) afraid? Sons of Mrityunjay (the Vanquisher of Death (2), sons of India who are devoid of all

(3) Siva.

desires for enjoyment, why should fear take possession of your hearts? The preface to the destruction of the demons' abode—of the repression of the demons—of the decapitation of the proud head of the lord of the demons—which is being seen, do you not, O sons of the Mother, understand it by means of signs? Why do you forget this word of hope, that whenever the rhythmic dance of those two blood-stained feet (of Kali) takes place, there indeed are thousands and thousands of human blossoms created? Advance, divine messengers who are commissioned by the Mother, offer your shoulders to accept the burden of a thousand duties.

What are you looking at? Can you not see how devoid of all grace the land, which is sanctified by the feet of Vishnu, and which is the Mother's sporting ground, has become on account of the demons' oppression? Out of the small portion of his own body which the demon could save unhurt out of the licking jaws of the *homa* fires of a hundred *Aswamedhas* (horse-sacrifice), a

(3) The sacrifice which can be celebrated only by an Emperor to mark his sovereignty on the subordinate Chiefs.

hundred *Rajasuyas* (3), a hundred great sacrifices—(and) those lighted in a hundred hermitages, a race of demons is coming out like *puruvujas* (Coelenterates) and is committing the greatest oppression in the sacred land of India. According to the Mother's dispensation, the earth will be tinged with the blood of those demons. Servers of (your) own country, take on your head a handful of dust from the road marked out by the Mother's feet and advance in the field of action.

The demon had kept his own body hidden behind the eyes (closed in meditation) of the great sages who are vested with a vision into the three periods (i.e., past, present and future). Hence so much hatred among (people of different) colours—hence the idea of so much distinction between high and low! Hence so much pride of birth! Or else, why is there so much moral turpitude in the heart of Hindus who are lovers of the universe? All this disunion—all this separation—all this idea of division—all this idea of distinction between man and man—where is there a more terrible demon than these? The attack from outside cannot be described as a demon. On the proud shoulder of that strong demon who has so long grown by remaining hidden within (us) and by drinking the blood of (our) hearts (literally, inner parts), the terrible sword of the goddess with frightful aspect will fall. That oppression by famine has brought that happy news—the hideousness of that pestilence is carrying in that good news—that want of food (and that) want of water are proclaiming that heavenly news. That demon, of a hideous form, which is fired up with the anger of officials, is announcing the preface to destruction. Servers of (your) own country advance in the field of action at the Mother's beck.

How will it be driven away? How will so much distinction (between man and man) be driven away? How will the rising of the vice disappear? How will the splendour of virtue awake? Hidden within those thousand sorts of persecution—those thousand sorts of misery and pain—that dire want of food, lies the revitalising nectar. Server of the country, the task of searching for the nectar is entrusted to you. Act with a knowledge of the signals of your country.

Go then, son of the Mother, and make your great wheel of action revolve at the door of every one of those crores and crores of men and women tied up in the bonds of Sudrahood, into whose ears the song of the country's welfare is struggling as yet in vain to find an entrance. Paint in their hearts, by dint of preaching, a dark picture of the country. Let them vividly realise with what wonderful artifice the wealth and grain earned by them are being made to pass into the hands of others, (while) they are being thrown into the jaws of poverty; and let them understand that you are their greatest friends (literally, the nearest kinsmen, and that there is no difference between them and you.

In silence do the stars appear, in silence does the moonshine smile, in silence does light come on the surface of the world, in silence does nature perform crores and crores of operations. Look through the scenes which external nature has to-day brought about all around us in silence, and you will find that the invisible hand of the Mother is encouraging crores and crores of her sons to advance with the object of killing the demons. If even now the trammels of division are not cut off, if even now the spirit of sacrificing lives for the sake of protecting the chastity of chaste women is not infused into the people's minds (literally, come), if even now a firm determination for providing thousands and thousands of hungry and thirsty men with food for their stomachs and water for their dry throats, if even now an eagerness to protect (their) own country and (their) now religion does not come in the minds (of the people), if even now there does not come in the hearts (of the people) a desire for repressing the demons in the shape of internecine enmity, love for self pleasure, selfishness, falsehood, crookedness (and) deceit, then O rich man, O (you) who are meanly servile to others (literally, serve at others' feet) O (you) who court others' favours (literally, are a frog living on others' favours), know that in the Mother's dispensation (and) according to the wonderful laws of great Time, such a fire will be kindled within the country on account of famine and pestilence, and a reversion of the normal order of things, that in that conflagration the rich and the poor will come to the same level, and the high and the low will come upon the same level (lit. shoulder to shoulder), and then—when the curtain which hides the future is raised, it will be seen that the Mother is present in the handsome form of the queen of queens.

You may be saved from the troublous times if you act with a knowledge of the signs of nature and the signals of the Mother; or else, know it for certain, the sacred hand of the Mother is sure to take us anyhow to an era of good; but caution is necessary so that we may not be burned in the fire of pain on account of our ignorance. If the pupil be docile and quiet from the first, the strong cane of the teacher does not put the thickness of his (the boy's) skin to the test. If we can act with consideration, our nation may advance in the path of the accomplishment of its object, even without going through distress, trouble and pain. Hence we say—Servers of your own country, advance with loins girded up to perform your duties. Do not remain idle at the country's call.

89. The *Jasohur* [Jessore] of the 30th April (received on the 9th May) has the following:—

JASOHUR,
Apl. 30th, 1908.

“ MATERIALS FOR SWARAJ.”

The more the *swadeshi* agitation is growing in age, the more are we rejoicing exceedingly (literally getting the hairs on our body erect) at witnessing every new manifestation of our strength. The radical principle of the *swadeshi* agitation is self-reliance. If one relies on this great principle, no great work is left unaccomplished, not to speak of the acquirement of independence by a country trampled down by strangers. It is a truth which has undergone the test of ages that the more a man remains dependent on another, the more his own natural strength and self-respect dwindles; on the other hand every animate being, if self-reliant has his own strength increased, and a sense of self-respect generated in him gradually. This law of nature is seen everywhere. When four or five years ago, Rabindra Babu spoke of a *swadeshi samaj*, a desire manifested itself (literally, a spirit was generated) in the minds of very many to dismiss his words as the outcome of an imaginative brain. Remaining, as we did, in a state of dependence on others in matters of food, movement, going to bed and (even) of lighting the lamp, we could not place an iota of faith in our own strength. But through the mercy of Durga, who destroys all misery, those days are now gone (literally, do not exist now). Very many have been surprised to see the work of the volunteers on the occasion of the *Ardhodaya Yoga* and *Ashtami Snan* this time. Certainly it is a matter for amazement. We have always been hearing from the lips of strangers as well as of our own people that we have not at all become worthy to get *swaraj*, and that it is on this account that the Englishman, who was most trustful, was not surrendering the state to us.

We on our part, had not at the time thoroughly understood the truth that to hope to plunge into the water after we had learnt swimming and to hope to get the gift of *swaraj* from the stranger—were the same. Any how, for some years (past) we have been coming to understand (these things). Many are coming to realise the necessity of taking our own work into our own hands, and the *swadeshi* agitation is the effect of this. But so far, our self-reliance and our own strength were confined to (matters relating to) society, religion, arts, etc. Whether we could or could not depend on ourselves in matters political, like keeping the peace, governing, etc.—on that head we have obtained evidence now for the first time. This time on the occasion of the Yogs bathing, volunteers assisted the pilgrims almost at every station. It is not that at every place the guardians of the volunteers summoned them and set them to work. In very many cases the young men worked on their own initiative. From this it may be inferred that at least the youths of Bengal have come to realise what one's own strength and one's self-respect are and are trying to establish their own jurisdiction on all sides. Many of us have come to realise that unless we gradually take by force our own rights, we shall have to continue for all time in the darkness in which we now are. Of course there is no certainty that in the first stages we shall be as successful as we have been this time. When one begins to learn swimming, one has to get a ducking occasionally as well. In all lands and in all ages work is done in conformity to this rule. When the ruling power has lapsed from its duties, the power of the people comes into existence (literally rises). The king exists for the sake of the people—this is the teaching of our Hindu *sastras*. The king (*raja*) is so called from the fact of his pleasing his people. In the language of our country, the word *praja* (people) means son. A king when he cherishes his people like his own sons, is really entitled (to be called) a king. And it is on that account that to the Hindus, the king is born of a part and parcel of the gods. Prithu, Raghu and others were kings of our country. In those days the king properly discharged his own duties. The people passed their days in heavenly bliss, there was no want in the country, nor disease, nor untimely death. For every suffering and misery the people laid the blame at the door of the king. Our *sastras* declare that the people suffer for the sins of their king and that was why for the untimely death of his son, a Brahman came and demanded an explanation of Rama. The king Vena became a tyrant, abandoned his kingly duties, and the people after killing him by means of pieces of *kusa* grass, sanctified by the incantations of the Brahmanic power, made his son, the high-souled Prithu, king.

In the history of England also, burning proofs exist that whenever the ruling power has tried to commit wrongful oppression on the popular power, the popular power has defended itself by bringing about the destruction of the ruling power. In securing the Magna Charta from the oppressive King John of England in 1215 A.D. (here there is a gap), the beheading of Charles I in 1649, the banishment of James II in 1688, etc., are illustrative of this. That is indeed the normal order of creation. Every (creature) wants to survive, a (whole) country cannot kill itself for a particular individual or collection of individuals. The entire mass of people cannot die of starvation for the enjoyment of a single wielder or of a number of wielders of royal authority—this never happens—can never be. The rule of none who wants to govern a State by brute-force lasts. To secure the happiness and comfort of the people and protect them constitute the duty of the king—if the king does not discharge his duty at work, where is the necessity for a king? The kingly office in a country in which the king does not protect his people is a huge lie, a big delusion. The lie and this delusion cannot last for ever. As in England the majority of kings instead of thinking of (the concerns of) the people sought to rule for the sake of their own happiness and thereby oppressed the people, the popular power in that country has gradually grown stronger and stronger and reduced the ruling power to a mere name. As the majority of kings in our sacred land sought to please the people, the popular power in our country became weak and dependent on the king. Even when lying prone at the feet of the foreigner, India was hoping that perhaps the foreign kings would also cherish their people like the Hindu kings. That hope has not been fulfilled. So long we were not in such an unhappy predicament as now;

our days were passed in (mingled) happiness and misery; but now, arrived at the last stage of misery, we have come to our senses. At the present time at the lapse of the ruling power from its own duties, the popular power has awakened. If the king does not protect them, the people are sure to look to their own protection and means of happiness. And the popular power will the more expand, the necessity for, and along therewith, the influence of, the ruling power will dwindle the more. Things have begun to be in operation under this law in our country for some time past. The work of the volunteers in connexion with the *Arddhoday Yoga*, the *Ashtami Snan*, the rendering of service to the famine-stricken, and the boycott agitation has furnished definite proofs of this. The ruling power of the country was content to leave the duty of protecting us, to the police. The police instead of protecting us, were intent on devouring us, hence this new rise of the popular power. The awakening of the Kshatriya strength in the country has begun in consequence of the humiliation of the natives of the soil by *Feringhis* on steamers and trains, the humiliation of Hindus by Musalman *gundas* at Jamalpur, etc. Gymnasia for *lathi* play (now) cover the whole of Bengal. It is because the laws and courts of the English are promoting unrest instead of peace, that arbitration associations are being established. It is because the University instead of humanising the boys are de-humanising them, that the National Council of Education has come into existence (literally risen). It is because as regards commerce, the king (?) attends more to draining away than to nourishing, that our *swadeshi* protection has come into being, that our beloved *swadeshi* agitation has spread itself all over the country and prospered to an unexpected extent.

Thus it is seen that in all directions, the people coming to realise the uselessness, worthlessness and the unreality of the ruling power, are awakening their own hidden power. It is because this awakening can be brought about by work, that proper work also has commenced (to be taken in hand). There is nothing to be surprised at in the work of the volunteers in connexion with the *Arddhoday Yoga*. In time, the people of the country will accomplish still greater work, it is only a beginning now. By giving effect to the great *mantra* (hymn) of self-reliance which we have obtained in these days of trouble and anarchy, we shall ourselves, ignoring the rival power, be able easily to do all work for our welfare. Rousing this power of self or popular power and taking into our own hands all the work of the country, constitutes the materials for the acquirement of *swaraj*.

90. The *Jasohar* [Jessore] of the 30th April gives without comment an account of the recent bomb outrage at Muzaffarpur, and of the bomb conspiracies at Calcutta.
The recent bomb outrage. JASOHAR, Apl. 30th, 1908.
91. The *Jasohar* [Jessore] of the 30th April reports the formation of an association of Hindus and Musalmans at Jessore, on the initiative of Rai Jadu Nath Mazumdar, with the object of improving sanitation and education and settling disputes by arbitration. The association is to be registered with a capital of 10 lakhs, and with an annual subscription of rupee one.
Co-operation between Hindus and Musalmans at Jessore. JASOHAR, May 30th, 1908.
92. The *Tamalika* [Tamluk] of the 2nd May notices the Muzaffarpur bomb outrage and the arrests made in that connection at Muzaffarpur and Calcutta.
The Muzaffarpur Bomb outrage. TAMALIKA, May 2nd, 1908.
93. The *Purulia Darpan* [Purulia] of the 4th May draws the attention of the Deputy Commissioner to the practice of some butchers on the local Ketika Road of exposing to public view the flesh of the butchered cattle. This as the paper thinks, hurts the feelings of all classes of persons, high or low, and is also illegal.
Exposing to public view the flesh of butchered cattle. PURULIA DARPAN, May 4th, 1908.
94. The *Burdwan Sanjivani* [Burdwan] of the 5th May notices the Bomb Outrage at Muzaffarpur, and remarks :—
The Muzaffarpur bomb outrage. BURDWAN SANJIVANI, May 5th, 1908.
The incident appears as a riddle to us. We could have scarcely believed that such a thing was possible. We refrain from making further comments, as the detailed accounts are not yet to hand. So far as we have been able to ascertain, the outrage was perpetrated by some crazy, unruly youths. No responsible, thoughtful and patriotic gentleman can have any connection with the incident.

NAVJIVANI,
May 6th, 1908.

95. The *Navajivani* [Calcutta] of the 6th May gives the details of the bomb outrage perpetrated at Muzaffarpur and concludes the account with the remark :—

SOLOMON SAYS:—If you churn milk it will yield butter, but if you rub the nose it will begin to bleed.

SRI SRI VISHNU PRIYA
-O-ANANDA BAZAR
PATRIKA,
May 7th, 1908.

96. The *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 7th May gives an account of the bomb outrage at Muzaffarpur, and writes :—

Mr. Kingsford has lost all peace of mind. While in Calcutta, he was subjected to no end of annoyance by Bengali boys, who used to shout *Bande Mataram* whenever they saw him. And now he has narrowly escaped a very great danger at Muzaffarpur. We are happy that God has saved his life. Two innocent women have, however, lost their lives, and the incident has shocked everybody. We have all along been giving a warning against such assassinations. It is a pity that the Bengali has begun to imitate the brutal side of European nature, and is thus about to be denationalised. Brute force may be welcomed by European society, but we do not approve of it at all.

DARUS SALTANAT,
May 7th, 1908.

97. Under the marginally-noted head-line, the *Darus Saltanat* [Calcutta] of the 7th May, while speaking about the recent Mozaffarpur bomb outrage, is of opinion that

"Political Devilry." it is not merely the outcome of the brain of a few mischief-mongers and villains, but it must have got the support of a body of those who in their love of Extremism, have been crying for *swaraj*, and thereby creating a general tumult in the country. It is high time, says the paper, for the Government to inflict on these criminals the highest punishment that the law sanctions, and to try to eradicate all the political preachers and *swarajists* who have been instilling these baneful ideas into the minds of the so-called patriots of the country.

Bengal is the hot-bed of sedition, and it is from this centre that sedition has branched off into the Punjab and Madras. It is a matter of pity, says the paper, that those wise heads among the Bengalis who, in comparison with the other races of India, have gone a step further in modern culture and political and social advancement, are not abashed at these atrocities of their nation, but on the contrary, with only a few exceptions, they have begun to think of revolution.

They have gone too far now to recede, and as such they cannot check the individuals of their nation from running to extremes. The agitators should have their eyes wide open, and reflect if during their past generations they ever enjoyed such political liberty as under the British Government; and it is therefore a pity that by their frequent breach of the peace the Bengalis have given the Government much reason for suspicion. The time has now come that the Government should shut its doors against these ungrateful people, and award well-merited preferment to the Muhammadans in consideration of their loyalty. The police deserve due praise for the skill and dexterity they have displayed on the present occasion, and the paper hopes that suitable arrangements will be made to increase the cadre of detective police, in which respectable Muhammadans, who have gained the confidence of the Government in matters requiring perfect secrecy, may be given a proper share of appointment. The Government should also see that all those who are openly or secretly implicated in these disturbances should be instantly done for, that their property be confiscated, and that later on their relatives be altogether debarred from aspiring to any public offices in the State, for it is now difficult to expect any loyalty from the Bengalis. Is not, again, the silence of the leaders of the Bengal in this respect a sort of abetment of the views of the agitators? And hence from the standpoint of politics and morality, this abetment is the height of ungratefulness. It would be much better, concludes the paper, if while the Government is taking effective measure to root out such evils, the Bengali leaders, whose words carry more weight with the people than writings of the newspaper editors, should try to promulgate among their countrymen the wholesome spirit of loyalty and obedience.

98. The *Sanjivani* [Calcutta] of the 7th May writes under the heading "Patience is needed in times of danger":—

SANJIVANI,
May 7th, 1908.

The Government's duty at the present moment.

A week ago nobody even dreamt that the Bengali would kill a man by throwing a bomb. Could any one ever think it probable that the Bengali, who had been ever maligned as cowardly, would, regardless of all care for life, try to kill an official? Has anybody ever found in this country such daring as would induce a man to shoot himself to death with a revolver when arrested for murder? Barindra Kumar Ghosh and others have, regardless of terrible punishment, fearlessly confessed their own guilt for fear lest innocent men should be punished. Has anyone ever shown an instance of this before? Who has ever in this country fearlessly admitted everything as Upendra Nath Banerjee, Bibhuti Bhusan Sarker, Prafulla Kumar Chaki and Ullashkar Dutt have done?

We request the officials to consider calmly why men of such a class have arisen in Bengal. The *Englishman* and others say that all this mischief is due to the weakness of the Government; and that bombs would have been an impossibility in Bengal, if the Government had repressed Bengali newspapers, and stopped speeches by Bengalis, and if the University had kept the students under control. We, however, say that if the Government had not partitioned Bengal, if it had not busied itself in ruling the country regardless of the opinions of the people, if punitive police had not been quartered, if sentences of flogging had not been passed, and if sedition cases had not been instituted, a thousand speeches or a thousand articles in newspapers would not have been able to excite the public mind. The Government has by its acts created dissatisfaction in the minds of the people; and it is as a result of this that secret societies have been formed, and a number of men have taken recourse to bombs thinking themselves helpless. The *Englishman* and others are foolishly advising the Government to put an end to the excitement by following the harshest methods. We would advise that the Government should remove the causes of excitement and establish peace and order in the country. A harsh policy at the present time would only increase the excitement all the more, the attempts to establish peace in the country would prove futile, and Bengal would be full of unrest. Now is the time for following a policy of good statesmanship and the methods of administration as laid down in the Queen's Proclamation. As the late Empress Victoria, forgetting all about the streams of bloodshed during the Sepoy Mutiny, brought back peace into the country by destroying the root of the causes which had led to the outbreak, so we would ask the Government to follow the way trod by great men.

99. The *Sanjivani* [Calcutta] of the 7th May writes under the heading "Merit cannot be earned by means of sinful

SANJIVANI,
May 7th, 1908.

The bomb outrage at Muzaffarpur.

acts":—

It is an act of merit to remove the distress of one's mother-country. But a meritorious deed can never be performed by means of sinful acts. In no country and at no time has any good come to men and women as a result of sinful acts. The man who commits a sin, becomes a sinner himself. In the kingdom of the just Providence, sin can never be victorious. Where there is virtue, there is victory, and nothing is truer than this.

There is no doubt that the amount of injustice and oppression has greatly increased in Bengal. The Bengali is being constantly persecuted in his own country, and many are losing all patience, through the goading of persecution. But if anybody thinks that all our miseries will be at an end if we can kill a few men, then there is no one who is more in the wrong than he is. It is easy to kill the officials, but shall we become exalted in wisdom, virtue, manliness and prowess, if we stain our hands with human blood? And can people, who are not adorned by wisdom, virtue, manliness and prowess, ever exalt any country?

The news of a terrible incident has come from Muzaffarpur. Mr. Kingsford, who is now the District Judge of Muzaffarpur, had, as a result of his own acts, earned the hatred of many men, and a plot was formed to kill him. Two Bengali youths went up to Muzaffarpur and began to shadow Mr. Kingsford. It is reported that the police kept guard over Mr. Kingsford

and it is strange that they did not arrest the two lads, though, it is alleged, the police found them loitering near the Judge's house. However, the youths threw a bomb at a carriage in which the wife and daughter of Mr. Kennedy, the well-known pleader of Muzaffarpur, were driving home, and killed them both. Both the culprits have been arrested; and one of them has committed suicide.

So, then, the land of Bengal has been soiled by female blood. We do not know how long will it take for this sin to be atoned. A thing like this never happened in Bengal before. Who ever thought that the quiet Bengali could kill a man by means of a bomb? The impossible has been made possible. Woman's blood has been shed in Bengal. We know that no one killed the ladies wilfully. But nobody knows how many innocent lives will be destroyed by those who want to save their country from oppression by means of man-slaughter. May the Lord save the country from this sin!

SANDHYA,
May 7th, 1906.

100. The *Sandhya* [Calcutta] of the 7th May has an article under the heading "The last question asked by *dharma* (righteousness)," of which the following is a full translation:—

In this world as you will sow, so indeed shall you reap. Nobody goes to reap a harvest of *patol* (*tricho santhes dixca*) after sowing *uachhe* (*momordica muricata*). The plant is just like the seed. The consequence is just like the act. In whose power is it to violate the sequence of cause and effect?

We knew this. Those, who have been attentively watching the evils of these two or three years, knew this, all of them. The day on which the *Feringhee* set himself to forcibly divide this golden Bengal into two, on that very day we knew that there would be trouble in the country. The day on which the people prepared to give up (using) the *Feringhee's* merchandise, on that very day we knew that the tradesmen had been touched to the quick, (and that) they would not put up with it. On the very day, on which they dispersed the Conference at Barisal by striking (the people) with *lathis*, we knew that the people would also begin to wield the *lathi*. On the very day on which Brahmin blood was shed at the gate of the "Raja Bahadur's Habili" (at Barisal), we knew that God would not put up with it even if man did. On the very day on which Musalman *gundas* were set upon Comilla, the property, honour and the life of householders became endangered and it became very difficult for women to keep their honour intact, we knew that troubles were thickening. On the very day on which innocent Dwarka Mukhtear, Nivaran Roy, and Mangal Singh were handcuffed, on which Nivaran was sentenced to be hanged, Dwarka and Mungal Singh were sentenced to transportation, we knew that revolution was coming to the country. On the very day on which the image of Durga was broken at Jamalpur, and the Hindu could see it silently, unmoved and passively, we knew that this sin was sure to bear its fruit. We have warned (you), and for this you have driven us into jail. Finding that, rulers as you are of this country, you are unable or you are unwilling to protect the life, honour, property (and), religion of the people, we asked the people of the country to seek the means of self-defence; for this the humiliation of Upadhya (and), his wilful death in the fear of a greater humiliation took place. On the very day on which all these incidents took place, we knew that no good would come to you, and that no good would come to us either; (and) that a great cataclysm would take place in this country.

This vice had its origin in vice. This outrage arose out of outrage. This secret murder was incited by persecution. This is the law of nature. The law of nature sometimes brings good, sometimes brings harm. It sometimes establishes virtue, sometimes establishes vice. Both virtue and vice are on the wheel of time. And in this world just as the rise of vice (takes place), at the fall of virtue, similarly it is at the rise of vice that virtue is re-established. This is the course of time. Who shall check this course?

It is *karma* (action) alone which can destroy *karma*. If you oppose unrighteous, if you put down oppression, if you stop persecution, virtue, truth and justice will easily awake again and make the society healthy and quiet. This is one way of destroying *karma*. The cessation of vice can be effected by the practice of virtue, by the upholding of truth, by the establishment of

justice (and), by the absence of vice. This is the path of devotion. This is the way of manliness. Man establishes righteousness by following this path. And if man does not establish righteousness, righteousness protects itself. That path is very terrible, and is covered by the grim shadow of death. When failing to obtain the service and help of man, righteousness, prepares to establish itself, then it takes no note of man's place (in nature)? his momentary pleasure and pain, his petty hopes and expectations, (and) his life lasting only for a few days and of his death. Then the wheel of righteousness moves of its own accord along its own path, breaking and demolishing every thing and crushing man's mind, life and heart, and the world and society built up by man. It is this which is called revolution. India has to-day arrived at the brink of a terrible revolution. Righteousness is now for the last time asking the rulers and the people of the country the question, "Will you protect me, or shall I protect myself?" On the answer which they will to-day give to this question (put to them) by Righteousness the future of this country and of the whole world depends.

101. Referring to the *Statesman's* remarks on the Anarchist plot, the *Sandhya* [Calcutta] of the 7th May writes:—

The *Statesman* and the Anarchist plot.

* The epithet here conveys the idea of hypocrisy.

While the Fishwife of Koilaghât (meaning the *Englishman*) reviles the Bengalis candidly, the * Vaishnabi of Chowringhee (meaning the *Statesman*) always plays the hypocrite. To the Vaishnavi the boycott and the bomb outrage at Muzaffarpur would appear to be the same things. We, however, take boycott to mean

having nothing to do with the *Feringhees*. It does not imply anything more than the absence of love for the *Feringhees*—but certainly we do not intend that there should be any enmity between us. We would leave the *Feringhees* alone, and should like him to let us mind our own business. The *Statesman*, however, means mischief, and tries to injure us and our business as much as it can. It is indeed amusing to find the *Statesman* weaving out a fine-spun theory about the supposed connection between the boycott and the bomb, although the paper sang in a quite different tune when the financiers of Colootola (meaning the conductors of the *Bengalee*) paid all the expenses of its representative who went to Comilla and Mymensingh some time ago. And it will not be strange if the *Statesman* changes its colours again as soon as he gets some other "washerman's dog" to pay him a subsidy.

All these assassinations and conspiracies are against the doctrines of the Hindu religion. The Hindu abhors such deeds. We want to have what is really our own. Assassinations and bomb outrages belong to the *Feringhees* alone. We never wish to have anything to do with such things, for we have a natural horror for them. We know that it is impossible to serve both England and India at the same time. We wish to arouse the power that lies within the people of India, so that they can become men properly so called. But this galls the *Statesman*.

102. The *Anusilan* [Calcutta] of the 8th May complains that during the five days, from the 17th to the 21 March last, two Europeans shot a number of deer, etc., on the Sri Kusum Sarovar at Brindavan, in violation of the notice put up there forbidding the destruction of all life in that place.

Destruction of animal life at Brindavan.

A new Afghan war.

these days of famine.

103. The *Anusilan* [Calcutta] of the 8th May deprecates the prospect of a fresh Afghan war in

104. Referring to the articles published in the *Englishman* newspaper on the Muzaffarpur bomb outrage, the *Anusilan* [Calcutta] of the 8th May writes:—

The *Englishman* on the bomb outrage.

The bomb outrage has completely turned the heads of the *Englishman* and other anti-native Anglo-Indian journals. They want to decapitate the Indians even with a stroke of their hands. The *Englishman* is calling the whole body of Indians names. Ungrateful Anglo-Indian newspapers like the *Englishman* are filling up their columns with the abuse and slander of the Indians. They are committing nuisance on the very plates out of which they eat their food. They do not shrink from abusing the Indians whose salt they eat.

SANDHYA,
May 7th, 1908.

ANUSILAN,
May 8th, 1908.

ANUSILAN,
May 8th, 1908.

ANUSILAN,
May 8th, 1908.

That no well-wisher of his country can have any sympathy with the bomb-throwers is an undoubted fact. Whatever other faults the Indian may have, he is not an ungrateful beast, blinded by self-interest; he cannot plunge the knife into the throat of his benefactor when necessity arises. We know that the English are undisputed masters of the country. We know that having received English education and culture we claim to be civilised. We know that when serious anarchy prevailed in the country, the English dethroned the reigning sovereign with the help of the Indian people, and placed the crown on their own heads with a view to establish peace in the country. We do not say that the English were solely actuated by selfishness. We freely admit that we have made great progress under British rule. We further say that if the English should now desire to withdraw from the country, the people should, on their knees, entreat them to desist from doing so. We know well that if the English now leave the country, either a different nation will take possession of our country, or the different races residing in India will cut one another's throats and so destroy themselves. There is not a single man in India so foolish as to desire the expulsion of the English at the present time. If from a defect of the intellect, or led by a malignant fate, or from inexperience of youth, anybody should, in a fit of anger, make an attempt upon the life of a particular government official, then the whole people should not be condemned for that. Lord Mayo or Justice Norman was not murdered at the instigation of conspirators. However loudly misguided Anglo-Indians may talk of meetings and associations of conspirators, it is certain that even a handful of persons does not exist amongst the three hundred millions of India, who would take part in such crime. At the time when Lord Mayo and Justice Norman were murdered, the Anglo-Indians made a great row as they are doing now.

The *Englishman* has found fault with the advocates of *swadeshi* and the boycott of foreign goods in connection with the bomb outrage. It would be better not to say anything about this strange argument and the unheard of logic of the Hare Street journal. A song is sung in this country by *ganja* smokers, which runs as follows:—

"A dog bit Sita, and from the effects thereof Raja Durjodhan died."

The arguments and the logic of the *Englishman* are exactly like those underlying the above. We believe that if the present horrors are due to anybody's fault, it is due to the *Englishman* and other Anglo-Indian papers of the same type.

BANKURA DARPAN,
May 8th, 1908.

105. The *Bankura Darpan* [Bankura] of the 8th May is extremely sorry that Hindus have at last had recourse to the dark ways of Nihilists and remarks:—

Nihilism in the land of the Hindus. This will lead to the downfall of India. No work of merit was ever accomplished with immoral means. The paper then quotes from the *Sanjivani* the details of the bomb outrage perpetrated at Muzaffarpur, and the discoveries made in that connection in Calcutta.

DAINIK CHANDRIKA,
May 8th, 1908.

106. Referring to the bomb outrage at Muzaffarpur and the Anarchist plot in Calcutta, the *Dainik Chandrika* [Calcutta] of the 8th May writes:—

The Anarchists.

The members of the militant party of extremists in India, who are preaching the doctrine of equality according to Western lights, may be sons of Hindus but are surely no Hindus themselves. These people are only leading their followers, who are mostly inexperienced boys, to error and to sin. It is, therefore, but natural that incidents like bomb outrage at Muzaffarpur should take place. If the western idea about equality once gets hold of the minds of the people of India, their ruin will not be very far to seek. The doctrine of equality will lead to the doctrine of socialism, and this latter is but a stepping (—) stone to anarchy. We hope, however, that things will not come to such a pass in this country, and that Western ideas will be abhorred by the God (—) fearing people of Hindustan. But we cannot say that the present events will not bring about some mischief, whose effects will be felt at least for some time. It is high time that the mad men who are bringing matters to such a head were cured of their insanity and we call upon all true patriots to do their best to prevent these lunatics from doing any further evil. We would at the same time ask the Government to act with a cool head, and not to be content simply with letting the police put down the anarchists with a strong hand. Harsh measures have not been successful in Russia, neither are they likely to succeed in India.

107. Referring to the Muzaffarpur bomb outrage, the *Education Gazette*, EDUCATION GAZETTE, May 8th, 1908. [Chinsura] of the 8th May observes:—

The bomb outrage and its morals.

Nihilism and anarchism are in direct opposition to the cherished ideals of the Hindu. His ideals, as inculcated in the *Gita*, teach him patience and fortitude, and discourage all sorts of fanaticism or quixotic ardour. It is no reproach to the Hindu that he is gentle, for his *Sastras* teach him to be so. English education by throwing open to a few crazy young lads detailed accounts of the ways and means of the socialists and nihilists of Russia, Italy and Ireland has tempted them to follow in their foot-steps. But these are still a microscopic minority. These mental degenerates did not stop to think before they attempted the life of Mr. Kingsford that their action would not discourage another man from accepting the post of a Magistrate any more than nihilism has made the throne of the Tsar unattractive. The incident of the Black Hole, the murders by Mir. Kasim, the massacre at Cawnpore all led to the national downfall. It is scarcely possible that modern nihilism will succeed. The frustrated attempts on the lives of Mr. Allen, the Mayor of Chandernagore, the Lieutenant Governor of Bengal, and Mr. Kingsford all point to the fact that God never encourages assassination. It is a most heinous sin against God and the most horrible crime against society which does not permit an individual to take the law into his own hands. It is well that the perpetrators of the Muzaffarpur outrage have been arrested, otherwise the crime would have gone on increasing.

108. The *Hitavadi* [Calcutta] of the 8th May gives an account of the bomb outrage at Muzaffarpur under the following head-lines:—

HITAVADI,
May 8th, 1908.

The Muzaffarpur bomb outrage.

Devillish incidents at Muzaffarpur:—

Mr. Kennedy ruined through the mistake of the assassin.
Mr. Kingsford's life saved.
Suicide of the accused.

109. The *Hitavadi* [Calcutta] of the 8th May is afraid lest the Frontier war, which is assuming increasingly alarming proportions, should lead to a rupture with Afghanistan.

HITAVADI,
May 8th, 1908.

The frontier war.

In that case the misery of the already famished people of India would know no bounds.

110. Referring to the Muzaffarpur bomb outrage, the *Hitavadi* [Calcutta] of the 8th May writes:—

HITAVADI,
May 8th, 1908.

The Muzaffarpur bomb outrage.

All sections of the community have been grieved at the news of the terrible tragedy. That a Bengali youth has been arrested as the perpetrator of the foul deed has been the cause of great sorrow and shame to the writer. Mr. Kennedy is loved and respected by all, and his sad bereavement has cast a gloom over the mind of every Bengali.

The alleged statement of the boy that he was incited by Babu Bepin Chandra Pal's speeches to murder Mr. Kingsford seems to be absurd. If he be really guilty it is unworthy of belief that he himself collected the bombs and pistols to perpetrate the foul deed. It is hoped that the enquiries will bring everything to light.

The discovery of bombs and other materials at Calcutta has been astounding to everybody. From what has already transpired, it appears that the arrangements and collection of materials were going on for some time past. The wonder is that the police had no inkling of the matter for so long a time.

That the anarchist movement of Europe should have found its way to Bengal is what seems extraordinary. But these are strange times, and the impossible has become possible. We cannot say that all the persons arrested by the police on suspicion are guilty. But the gravity of the offence of those who are the ringleaders of the nefarious business can well be imagined.

We have no sympathy with those who are the authors of the dastardly outrage—no lover of his country can have. Their wickedness and rashness have surprised us, and the thought of the ultimate end of this affair has equally disconcerted us. The question that forces itself on our mind is, Why has the country drifted into such a condition? What was inconceivable ten years ago, has now actually come to pass. How is it? Why has such rashness entered into the mind of the peace-loving, inoffensive and naturally weak Bengali?

Newspaper writing and speech making have gone on for long, but these have never generated such tendencies. How is it then that the people have now become so reckless?

A consideration of these questions brings to mind the policy of Lord Curzon's Government. Even the tiny worm tries to bite if trampled under foot again and again. We therefore think that by too often disregarding the prayers and petitions of the subjects Lord Curzon and some other officials have roused a revengeful spirit in the minds of some people. Of course, we do not for that reason advocate murder, throwing of bombs or bomb-making and other crimes; we are simply speaking of the situation in the country. The authorities will perhaps bind us with the strong chains of an iron rule. In that case the country will suffer for the sins of some stupid and shortsighted individuals. But no one can say that what has happened at Calcutta to-day will not, after a few days, be repeated somewhere else. We are therefore inclined to think that the authorities should take steps to cure the original malady, whatever other action they may think proper to take.

The *Empire* says that the Bengalis do not express much disapprobation or fear at the Muzaffarpur outrage. We cannot, like the Anglo-Indian papers, condemn all men, high and low, of a certain section of the community before we have seen the result of the trial, because we know what the police are capable of. There can, however, be no two opinions that those who are guilty should be punished.

It is certain that the Anglo-Indians and the Anglo-Indian Press will ask the Government to adopt severe measures. The *Englishman* has already begun to fan the flame of official wrath. Others will follow suit. What policy the Government will follow remains to be seen. Repressive measures may be applicable in certain cases under special circumstances. But they may produce disastrous consequences at other times. At the present moment the political sky of India is full of clouds. The greatest coolness is necessary at this juncture, or the purpose of Government may be defeated. The panic-mongers will offer various counsels. But the Government must form a correct diagnosis of the real malady and proceed accordingly.

MIHIR-O-SUDHAKAR,
May 8th, 1908.

The Muzaffarpur bomb outrage.

111. The *Mihir-o-Sudhakar* [Calcutta] of the 8th May notices without comment the Muzaffarpur bomb outrage.

MIHIR-O-SUDHAKAR,
May 8th, 1908.

Musalman national meetings in Bengal.

112. The *Mihir-o Sudhakar* [Calcutta] of the 8th May reports Musalman national meetings held at Pandua (Hooghly), Naihati, Daulatpur (Khulna), Benipur (24-Parganas), and Narikelbaria (Jessore), at which matters relating to the progress of the Musalman community were discussed.

SAMAY,
May 8th, 1908.

The Subdivisional Officer of Kaithel.

113. The *Samay* [Calcutta] of the 8th May is astounded at the order of the Subdivisional Officer of Kaithel, in the Punjab, forbidding all music in the town during the hours of 9 P.M. and 8 A.M.

S. MAY,
May 8th, 1908.

The bomb outrage and the arrests at Calcutta and elsewhere.

114. The *Samay* [Calcutta] of the 8th May gives without comment an account of the recent bomb outrage in Muzaffarpur and the bomb conspiracies at Calcutta.

SAMAY,
May 8th, 1908.

The Chandpur conference.

115. The *Samay* [Calcutta] of the 8th May writes how the cost of the recent conference at Chandpur was subscribed by the local Musalmans to the extent of a full third, and points to this as a refutation of the argument advanced by officials that it is only Hindus who amongst Indians asked for political rights and privileges now-a-days.

SAMAY,
May 8th, 1908.

"National Education."

116. The *Samay* [Calcutta] of the 8th May referring to the progress which "National education" is making in Bengal and to the Gurukula movement in Upper India, writes that it should be the aim of these educational movements to train students to think of their society and their country, to alleviate distress caused by famine and plague, to rouse their fellow-countrymen to a sense of their dependent condition. So doing they will make the people of the generation forget the present era of a State-controlled system of education which without making

men really educated, gives them an exaggerated idea of themselves and makes them disinclined to manual labour.

117. The *Bangavasi* [Calcutta] of the 9th May characterises the recent statement of the *London Times* that the recent bomb outrage as the result of the current political agitation as a foolish perversion of facts.

BANGAVASI,
May 9th, 1908.

118. The *Bangavasi* [Calcutta] of the 9th May notices how Mrs. Annie Besant lately declared in public that she wished India to remain under British subjection for all time and asks, Can the lady's Indian adherents conform their patriotism to this standard?

BANGAVASI,
May 9th, 1908.

Mrs. Besant's idea of India's future.

119. The *Bangavasi* [Calcutta] of the 9th May announces that Babu Chandra Kisor Chakravarti, a zemindar of Bhola in Noakhali, has resolved on starting a *swadeshi* steamer service.

BANGAVASI,
May 9th, 1908.

A new *swadeshi* steamer concern.

120. The *Bangavasi* [Calcutta] of the 9th May in reporting that certain Musalman Maulvis are still attempting to incite their co-religionists against the Hindus, remarks that both Hindus and Musalmans are now threatened with a common danger and they cannot afford to quarrel amongst themselves.

BANGAVASI,
May 9th, 1908.

Maulvis inciting their co-religionists against Hindus.

121. The *Bangavasi* [Calcutta] of the 9th May refers in cordial terms to the awakening of the Pandit community of Nadia, which is evidenced by the formation of a society named Navadwip *Samaj* on the initiative of Babu Indra Nath Banerjee with the co-operation of Pandits like Raj Krishna Tarakapanchanan, etc. The paper also publishes a prospectus of the *samaj*.

BANGAVASI,
May 9th, 1908.

Awakening of Navadwip.

122. The *Bangavasi* [Calcutta] of the 9th May reports how one Babu Kali Prasanna Mukherji of Santipur, who attended the wedding of Mr. Justice Mukherji's widowed daughter, had to perform penance recently, before he could induce the Brahmans of Santipur to be present at his father's *gradh*.

BANGAVASI,
May 9th, 1908.

Social boycott as a punishment for supporting widow re-marriage.

123. In referring to the recent opening of two weaving mills in Bengal, one at Kushtia and another at Salkea, the *Bangavasi* [Calcutta] of the 9th May writes that these mills will not improve the lot of the weaving classes; and that care should be taken not to bring into India the evils which have come in the wake of Factory labour in Europe.

BANGAVASI,
May 9th, 1908.

The Factory system in India.

124. In noticing a report that one Mr. Allen Macgregor has lately been converted to Buddhism, the *Bangavasi* [Calcutta] of the 9th May writes:—

BANGAVASI,
May 9th, 1908.

A Scotch Buddhist.

Mr. Macgregor is a Buddhist in the same sense in which Mrs. Besant is a Hindu. Can any nation trade in self-interest under the cover of religion in this fashion?

125. The *Basumati* [Calcutta] of the 9th May gives an account of the bomb outrage at Muzafferpur, and expresses its heartfelt sympathy with Mr. Pringle Kennedy whose domestic happiness has been totally blasted by the dastardly act.

BASUMATI,
May 9th, 1908.

The bomb outrage and the attitude of Anglo-Indians.

Referring to the attitude of the Anglo-Indian community with regard to this matter, the paper remarks:—

Some Englishmen, blinded by anger and resentment, are thirsting for the blood of the natives. We hope responsible English officials will keep their heads cool on this day of national misfortune of the Bengali race, and refrain from punishing those who are innocent.

126. Although the recent attempt on the life of His Honour Sir Andrew Fraser, and the rumour of a similar nature with regard to His Excellency Lord Minto, says the *Bharat Mitra* [Calcutta] of the 9th May, do not seem to have given rise to any disturbed attitude in those superior officers, still it is not known, goes on the paper, if the reported illness of His Honour the Lieutenant-Governor has its foundation in the late bomb outrage at Muzaffarpur.

BHARAT MITRA,
May 9th, 1908.

Sir Andrew's illness and its probable cause.

BHARAT MITRA,
May 9th, 1908.

127. Says the *Bharat Mitra* [Calcutta] of the 9th May:—

The desperate spirit in Bengal.

To attribute, as the Anglo-Indian Press does the recent development of a tendency to blood-shed in the ever-quiet Bengalis to boycott and *swadeshi* is only thinking of second causes; in fact we should only look to the real causes which gave rise to the adoption of *swadeshi* and boycott. If the Government will coolly reflect on the political measures of the last few years, there will be no difficulty in assigning the true cause to all these troubles; but one can never expect to eradicate a tree by cutting off only one branch out of the whole.

BHARAT MITRA,
May 9th, 1908.

128. The bomb outrage, says the *Bharat Mitra* [Calcutta] of the 9th May 1908, has unsettled the minds of people beyond the power of description.

The bomb outrage.

BHARAT MITRA,
May 9th, 1908.

129. The same paper goes on to say that leaving aside the Europeans and the Indians in whose hearts there is a general sympathy with the victims of Muzaffarpur, even the perpetrators of the crime have expressed their regret for the blunder.

The bomb outrage.

BHARAT MITRA,
May 9th, 1908.

130. Some wise heads, says the *Bharat Mitra* [Calcutta] of the 9th May, are of opinion that repressive measures should be employed to check the present attitude of the Indians; but, says the paper, look to the *swadeshi* movement which is a proof that strong action give rise only to strong re-actions.

How to remove the present discontent in India?

At this critical juncture, goes on the paper, the rulers of India should think that their heart, their soul their intelligence and in short their whole physical composition, are just like those of the Indians, and consequently they should identify their own interests with those of their subjects. The sepoy mutiny of 1857, continues the paper, could only be quelled by Queen Victoria's Proclamation and it is the departure from that proclamation which is at the root of all the present evils. Hence, nothing less than a similar Proclamation is advisable at this time to bring about a universal order and peace in the country.

BHARAT MITRA,
May 9th, 1908.

131. The *Bharat Mitra* [Calcutta] of the 9th May observes with regard to the present spirit in Bengal:—

The Present spirit in Bengal.

How has a nation which has been passing through centuries of servitude acquire this boldness, that when one of the editors of its newspapers is sent to jail, he goes there without a grumble, and others equally courageous and forward hasten to resume his duties? How is it that the assassins of these innocent ladies (at Muzaffarpur) have expressed their regret on that blunder? How is this feeling of pity found to creep into the heart of one who is a murderer? Even when he is arrested, and the scaffold, the jail, and Port Blair are held out as the inevitable retribution of his crime, what is it that gives him courage to make unreserved confessions only to save suspected but innocent persons from any harm? How is this love of truth cherished by cold-blooded murders? Even granting that they are a misguided lot, does it not after all, asks the paper, show an unflinching attachment in their heart for their country?

BIRBHUM HITASHI,
May 9th, 1908.

132. The *Birbhum Varta* [Suri] of the 9th May expresses its abhorrence of the dastardly outrage perpetrated at Muzaffarpur by Khudiram Bose and his accomplice, and characterises the act as a matter of disgrace to the entire Bengali nation. Referring to the discoveries and arrests made in Calcutta in connection with the manufacture of bombs, the paper remarks that the attempt on the part of a few boys to fight with the British Government excites both laughter and pity. It is these misguided youths, most of whom were driven out of their homes by their parents, who were trying to entice other boys to join in their mischievous projects. The paper wants to see justice and law vindicated, and requests the Government to be careful that the innocent do not suffer with the real culprits.

The bomb outrage and the arrests in Calcutta.

KHULNABASI,
May 9th, 1908.

13. A correspondent of the *Khulnabasi* [Khulna] of the 9th May says that the complaints preferred in a recent issue of the paper by Pandit Ram Chandra Mukerjee against the Post-master of Dakshin Sripur, district Khulna, are wholly false.

A contradiction.

'NAYAK
May 9th, 1908.

134. Referring to the bomb outrage at Mazaffarpur, and the terroristic conspiracy brought to light in Calcutta, the *Nayak* [Calcutta] of the 9th May says, that terrorism

Terrorism in India.

in India is the poisonous fruit of English education and civilisation. It is the effect of the spirit of imitation which has come on hundreds of Indians. They want to do in India what independent Europeans do in their own countries. It is only natural that a subject-people should desire to become independent. There is no sin in this attempt to shake off the shackles of bondage. On the other hand, the conqueror quite naturally tries to keep down the conquered for good, and commits no sin thereby. But in this conflict between the conqueror and the conquered, the conduct of each should conform to the ideals and traditions of his own nation. In India the English should behave like true Englishmen, otherwise their Indian administration will fall to the ground. The Hindus also should, in all their dealings with Englishmen, behave like true Hindus, otherwise their death as a nation is inevitable. It is not for the first time now that the Hindus are trying to shake off the thralldom of a foreign people. From Maharana Pratap to Guru Govinda, from Guru Govinda to the Rani of Jhansi, many Hindus have fought the battle of independence: but they have always fought like true Hindus, openly and manfully. If the Hindus of the present day have got the strength, let them call the English to an open fight; if not, let them quietly submit to their present lot. This world is for the enjoyment of heroes. Develop heroic qualities, otherwise all your attempts at gaining independence are sure to be futile. Another thing—righteousness can never be established by sin. Has any European Government been subverted by bombs? Without the support of the masses, no political propaganda can succeed. An eccentric band of men may give some trouble, but that only for a short time.

Bombs and dynamites form no part of Hindu civilisation. They belong properly to Europe. And those who are at present trying to use them in India, have, by their education and habits, become thoroughly Europeanised in ideas and ambitions. It is the Anglicised Indians who have organised the Congress and introduced English ideas and methods of political agitation into their country. They are now trying to pay the English in the coin of their own country, that is, by bombs and dynamites. The drawn sword of open fight of the Hindus is out of vogue now. It is the English themselves who are responsible for this change. The bomb is theirs, the dynamite is theirs, the Anglicised students are their creation. In addition they have got their hauteur, their pride, their insolence, their oppressiveness, their exploitation and their government. What the English should now do, is to take the Anglicised Indians into their confidence. The sin of oppression can be counter-balanced, not by fresh oppressions, but by acts of justice and righteousness.

135. The *Nayak* [Calcutta] of the 9th May says that the Anglicised Indians are displeased with the English, not because they love their country, but because they do not enjoy equal privileges with Englishmen. Had they

The displeasure of Anglicised Indians.

really loved the country, they would have engaged themselves, heart and soul, in work of public utility, in helping the distressed in the country, soothing and comforting the sick, and curing the prevalent vices. Let them do these things first of all, and then they will be in a position to dream dreams of driving the English out of this country. And these means they will then find in their *Shastras*, *Puranas*, etc. Let them first of all give up mimicking, and build their characters and regulate their lives in the light of the *Shastras*, and then they will be in a position to harbour high ideas of independence in their minds. The Anglo-Indian press is abusing the Indians. And why should they not? *Feringhis* never trust the Indians. They fully know what has made their position in this country. They know that it is their prestige—the charm of their name—which protects them in this country against overwhelming odds. It is, therefore, quite natural they should advise the extirpation of any party of fools amongst us which may try to destroy their lives. Englishmen know that the desire of becoming independent lurks in heart of every Indian, not even excepting the Moderate and the Loyalist. The English have committed one serious mistake, viz., they have distrusted the Anglicised Indians. It is the Anglicised Indians who are at the bottom of the bomb affair. True Hindus have no connection with it. This is why the abuse of the Anglo-Indian press in this connection has stung the Hindus so much. What more shall we say, concludes the writer. By the grace of Him

NAVAR,
May 9th, 1908.

who is causing these things so happen, and who is teaching Bengali boys to die—indeed Prafulla has died. Our good is inevitable. At present we are failing to realise whither we are drifting.

SANDHYA,
May 9th, 1908.

136. The *Sandhya* [Calcutta] of the 9th May has the following:—

OBSTACLES IN THE WAY OF THE ATTAINMENT OF "SWARAJ."

There is a class of men in our country who hesitate to engage themselves in the attainment of *swaraj*, because it strikes against their ideal of universal love. The fear lest a natural antagonism should arise between patriotism and universal love is very powerful in their minds. These men want to love their country, and they love it cordially; but when from this attachment to their own nation there awakes a desire to establish their own strength, they see the possibility of punishments and quarrels in the midst of this establishment (of *swaraj*) and want to contract their own patriotism. They want *swaraj*, but it is to be attained in such a manner as will not cause any injury to any other person's interest. They have been overcome by *Vaishnavi maya* (an illusion leading one to think that it is a great sin to hurt any creature on any ground).

These men possessed, as they are, by the *Vaisnava* sentiment, do not well understand the simple thing that the idea of *swaraj* arises out of a friction with a foreign power, and the establishment of *swaraj* is not possible without the discomfiture, in some form or other, of a foreign power. It is true that there is no natural antagonism between the advancement of one man's nation and the advancement of another man's nation, but this is true only in a natural state. If every nation gets the opportunity in its own land of residence to advance independently towards its aim, then it may be possible to practise the Mother's cult along with universal love. In America or Japan, Italy or France, there is no inevitable antagonism between the advancement of its people and the advancement of other people. There it is possible and easy to gratify the feeling of patriotism without any hitch. But in a country where such independence is not possible, the manifestation of one's own power is never attainable without the discomfiture of a foreign Power.

A state of dependence is not a natural state—a state of dependence is not a state of peace. It is a state of war. In this state of war love also has, for the time being, to gratify itself through want of love. The rules and duties of a natural state do not apply and prove to be right in an unnatural state. Our present state is not a natural state. Others have destroyed the influence (scope?) of universal love on our political life. Where love has been radically destroyed, it is through war that peace has to be established. Who has destroyed the love? An alien nation's selfishness. To subdue this national selfishness by love is impossible and unattainable. In individual life individual selfish desires can be checked and subdued by the renunciation of individual selfishness; in national life such a process has never been applied, and has no chance of being successful either. The selfishness of an individual life constantly remains contracted in the presence of the noble ideal of society. The natural altruism of the public always and everywhere puts to shame the unmitigated selfishness of the individual. Without altruism in some measure and in some form or other, the bonds of society can never exist. It is for this reason that renunciation of individual selfishness is honoured in every society. So that wherever there is found among the members of a particular community a desire to renounce individual selfishness for each other's good, it is honoured by the people in general. But the idea that there exists an intimate relation, like that between the limbs of a body and the entire body itself, between the interests of a community and a nation and those of a foreign nation, has not yet been developed and established in human society. So that the very men who in their own society engage themselves to do good to others, by renouncing everything they possess, do not at all shrink from plundering everything belonging to another nation if they get the opportunity and have the power to do so. Most probably Clive would never have consented to gain a farthing by cheating Vansittart and Holwell, but that same Clive did not at all shrink from playing the part of a forger and thereby defrauding Umichand who belonged to a different country

and a different nation. How many high-spirited heroes in this world have earned undying fame in the history of their own nations by plundering other nations. What is called plunder in individual life is known as founding an empire in politics. The meaning of this is that it is in the mutual relations of individuals belonging to a society that theft, plunder, etc., are considered as offences—(but) such moral rules get no recognition between different societies and different nations. We openly admit that they ought to get such recognition, and we believe that as in individual life, so in social life also, this universal ideal of truth and justice will one day be established. But so long as this is not established, it will be not only impossible to regulate political morals by the morals of individual life, but to so regulate it will be altogether improper, because of its unsuitability.

137. In an article headed the "Rising Stars" the *Sonar Bharat* [Howrah]

SONAR BHARAT,
May 9th, 1908.

The "rising stars" in the political horizon of India.

of the 9th May classifies its countrymen under three divisions. First, there are the happy go-lucky men who who would always keep at a distance from all struggle. Secondly, there are the self-seeking wretches who do not even hesitate to stab their mother, if it furthers their selfish ends. The third class of men want no compromise; they stand always for truth, religion and the good of mankind. According to the writer Messrs Tilak, Aravinda Ghosh, Bipin Chandra Pal, Khaparde, Munji, Chidambaram Pillay, Lajpat Rai, Ajit Sing and Maulvi Leakat Hossain belong to this last mentioned class. By the side of this class of unselfish beings there are others. "The rising stars" who are maturing their mighty minds to the service of their motherland. The "distinguished patriot and orator," Babu Lalit Mohan Ghosal, Commissioner of the Cossipur-Chitpore Municipality, is one of these "tiger cubs." Then follows a detailed account of the career of Mr. Ghosal.

138. The *Yugantar* [Calcutta] of the 9th May has the following:—

YUGANTAR,
May 9th, 1908.

DEATH WISHED FOR.

In great undertakings saving begins through waste. Where arrangements

Death wished for.

grow enormous, there is nothing to be wondered at if necessity should sometimes be disregarded there. In this world preservation of life is a vast affair. How much preparation and arrangement (are made) for it. Man has unceasingly kept himself occupied in (making) this vast preparation. But after how much waste is one drop of blood saved in the body! The seeds which a cultivator sows do not all germinate. The cultivator has no cause to despair at this. In the hope of making a saving in future, he is not grieved at this inevitable waste. Again, the seedlings that grow do not all bear fruit. Some perish in the state of seedling; some cannot grow owing to depredations caused by wild animals. In this manner the cultivator's food is gathered in his granary through various hindrances. When hundreds of lets and hindrances assume forms and stand in the way of advancement, those who will then rush to the mouths of those incarnations of oppression in order to make them confused and agitated are sure to die, but in the meantime another party gets an opportunity to advance.

The extensive undertaking which we have begun for making our country independent, the preparation which we have made for a great vow, if in this we notice waste in any direction, we shall not despair on account of that. It cannot be that all our efforts will be favourable to the success of our purpose by being gauged by the measuring rod of necessity. The current of our national life (now) flows along a new path. The land is mountainous, full of stones, a vast mountain peak stands obstructing the path; those who are being drifted at the mouth of this current will be the first to be shattered and pounded, destroyed and wiped out of existence by being struck against the root of that uneven stone. In order to wound, it is necessary that this wound should be received; it is for making (others) restless that the development of this self-killing restlessness is necessary; it is in order to help saving that this inevitable waste has been created; it is in order to die that this play of death wished for is being played.

What is useful precedes what is useless. Useless labour gradually accustoms one to useful labour. The hand of him who shrinks from uselessly

shedding blood, will tremble at the time of usefully shedding blood. The last hero of Bengal settled the question "Whether an arrow shot from a small town in the arena of war in a frontier province of Hindustan can ever at any time reach the throne of Agra," by uselessly shedding the blood of a hawk. In the *Yoga Shashtra* (the books on the practice of *Yoga*) we see that the pupil has, before practising (*Yoga*), to conform to certain external hard practices which have no relation with the fulfilment of the real object. Of the mighty practice by which we have desired to attain salvation,—of that devotion in the cremation-ground the field of war is the field of devotion; its *pranava mantra* (the note of incantation) is the war cry; its *pranayam* (breath-exercise) is rebellion; its *rechak* (exhaustion of the breath), *purak* (drawing in of the breath), *kumbhak* (suspension of the breath) is blood-shed; its *shatchakra* (the six mystic circles) is preparations for war, its soul's bliss is killing the enemy; its *summum bonum* is independence. So long as we shall not be fit for entering into this field of devotion, so long shall we have to practice useless shedding of blood, so long the play of this sort of fruitless death will have to be played.

Those who desire to make offerings of themselves with a mind for the good of their mother-land, will first have to be prepared for suicide. Giving away a thing as gift involves loss of right. He who does not consider his ownself as his own, he who dares wipe off his own existence, it is he who can give himself away with an unshrinking mind, it is by (*lit. for*) him alone that offering of self is possible. The party of pioneers by committing suicide block the path of death for the party in the rear. A foremost writer of Bengal has said: "Rebels are self-destroyers." The statement is true. But he has not supported rebels. Had he been living to-day, he would have seen that it is not impossible for a new power to germinate out of the ashes of the funeral pyres of rebels. He would have realised that those rebels who thought it better to kill themselves by rising against foreigners than to save themselves under the protection of servitude to foreigners, blocked the path of our death in a large measure. If we are elated with pride for the lover of his country who makes an offering of himself in the work of suppressing such foreigners as oppressed his mother-country, why should we turn pale with despair at the conduct of the person who kills himself? If the history of our country is brightened by glory of the heroism of Seraj-ud-dowla and Mir Kasim, why should we be sorry at the ill-name of a rebel attached to the names of Nana Saheb and Tantia Beel of a later age? To-day the Bengalis are manifesting their national ideas at meetings held in the memory of Vidya-sagar, who had renounced his all, and at the anniversaries of the birth of that high-souled patriot Ram Mohan Ray. But the restless youth who has for many days wandered about restless aiming at the life of the enemy of his country with the object of removing him altogether, the hapless fellow who has run to the jaws (*lit. mouth*) of death as the result of failure, why do not the tears of sympathy of the people of the country keep his memory alive? Why does his conduct get soiled by the stigma of rebellion? If self-destroyer and self-offerer be the epithets applied to rebels and heroes, respectively, where then lies the difference between them?

In every national undertaking, from petty political agitation to the terrible war of independence, it is necessary to have a band of men who are ready to die without necessity. They alone will be the pioneers of the travellers of the new path. Whom have we placed in the van of the preparation for an expedition against the ruling power, which we have recently made? Those who want to conduct themselves so as to save their own lives under the shelter of the instinct of discrimination, those who become overwhelmed with anxiety for the future if they have to put up with oppression, those who remain silent even after hearing the call of death until the usefulness of self-sacrifice is proved, if they indeed have been our pioneers, then there is no hope of our advancing any more. But no, those sons devoted to the Mother who, in going to proclaim the truth of their heart, have in a clear voice denied the existence of the King, who is a foreigner, who have gone the way to death enchained by the shackles of a "sedition" law, and who surrounded by the terrible walls of the prison, are wasting away their bodies in silence, those fearless heroes are our pioneers; those bands of boys, who have raised their heads against the oppressor and have surrendered themselves up to the sentence of the

official's judgment, they alone are going ahead of this awakened band of pilgrims, raising a din as they move along. That poor householder, who, regardless of royal favour, has with heart sore with anxiety come running to the cool cottage of the Mother in the village in the expectation of getting a simple fare (*lit.* vegetables and rice), who has made preparations for committing suicide after offering up his sons and wife to the grasp of poverty, he indeed is going ahead of all. Those bands of young boys and youths, who have torn through the illusory web of magic spread by the education prescribed by royal law, and have come and gathered in the country's temple of learning for the purpose of gaining knowledge, and who, forsaking of their own accord, the only means of earning their livelihood, have accepted future poverty, they alone are the first onrush of this current of national advancement. There is no reason for us to despair.

A call to death is now being sounded. Let nobody remain indifferent any longer. Let those who know how to die lead the van in this party of pilgrims. So long as the preparation for the work (*lit.* endeavour) of war are not complete, so long will you have to die in vain and suffer oppression in vain. Let none lose heart at this kind of death. What is there to be afraid of, if every time the aim is missed you have to die? There is no help for it, even if the shaft levelled at the foe hurts the breast of the innocent. If even suicide is necessary for self-defence, that also must be accepted. Who shall go and face this death? Come rushing on carrying the light of hope which fills one's heart, amidst this gloom of despair; let him come forward who shall go to a wholly futile death without judging as to its necessity or otherwise—to a silent self-extinction. This death will not be glorified by sympathising expressions of praise (*lit.* joy) from his countrymen. Carrying this cruel story of death in heart, no memorial column will wake up. The people of the country will hesitate and be afraid even to breathe a sigh while thinking of this death. One consolation there is—that will keep that story of death, a sacred one for all time: those words of consolation wipe off the stain from recollections associated with sorrow and misery. When the heart of the brave man turned weak, when the warrior's bow was relaxed lest blood should be shed uselessly, when the sense of duty was weakened in an attempt to judge of the necessity, then from the depths of the treasury of the wisdom of a great man rose the stirring *mantra*, and that is the radical principle (*lit.* thread) of a life of activity—

"You have the right (to look) only to the work, but never to the result."

139. A full translation of an article under the heading *Uttishthata* (*i.e.*, arise) which appears in the *Yugantar* [Calcutta] of the 9th May, is given below:—

A call.

Arise, people of (this) country. This sacred land of yours has gone to rack and ruin owing to the wicked oppression of Ravana. While you should have stood up and worshipped the Mother with the heads of the *Asuras** as offerings, you have instead advanced to satisfy the Mother by cutting off yourselves your own heads. Those thirty crores—you are not weak; we welcome you in a loud voice. You come. Wake up. Come, the whole country, let us fulfil the long-cherished desire of the earth with the warm blood of this unruly race of monsters who are given to dancing violently like demons. Do not remain asleep any more. We called out (to you) so much—do not remain idle (literally, sitting). We have cried so much—do not be deaf. We are offering up so many heads—do not be blind. We have shown you faith—do not be incredulous. India shall be independent—India shall be independent! You arise. If even now the influence of sleep does not pass off, then—

(Here follows a couplet from the Geeta which is rendered by the writer as below):—

Your enemies will speak many unmentionable words censuring your ability; what is there which causes more pain than that?

Awake and arise with a roar this time—what fear?

(Here follows a couplet from the Geeta which is rendered by the writer as below):—

If you die, you shall enjoy heaven; if you win victory, you shall enjoy the earth; hence, O Bharata† (here means the people of India), arise firmly determined on war.

† Yudhishthira, the eldest of the Pandava brothers.

Men who possess wisdom (and) who desire virtue and the fulfilment of their wishes, do not sit (idly) when such a religious war comes on. To-day India's religious war has come. Hence we call out—(Here follows a line from the *Kathopanishad* which the writer renders):—

Arise, awake, take your boon.

140. The *Yugantar* [Calcutta] of the 9th May has the following:—

WHAT IS CALLED BARBARITY?

A sample of civilisation.

Let Bengalis, Indians, Hindus, remember that when the police went to arrest Arabinda Ghosh, an English policeman immediately levelled a revolver at the breast of Miss Sarojini Ghosh. Sarojini is the youngest sister of Arabinda Ghosh. She is a sister not only of the Bengalis, but, Hindu people of India, remember that she is high, respectable and educated and an uterine sister of all of you Indians. Remember the humiliation done to her.

They bound Aravinda Ghosh in iron chains. They tied Barindra Ghosh and the other prisoners also similarly. They found all the prisoners in iron chains. They are committing most terrible oppression on them in prison. They are thrashing and assaulting even Aravinda Ghosh *mahasay*. They have thrust the hands of Barindra and some others into iron nails. They are terribly beating some of them. They are giving endless agony to others by thrusting needles under the nails of the hand and the feet. They are keeping them without food. They are torturing them night and day in order to make them divulge the facts as to where arms exist, where other men of the party are, what their names are, and who are assisting them. We cannot write of this sample of the civilisation of the barbarous English. Because Barindra is the leader, they are torturing him so, that they have even thrust iron (spikes) into his cheek and are torturing him by thrusting instruments of torture into various parts of his body. All the policemen, no matter whether Bengalis, Hindusthanis or Englishmen, are committing oppression equally. An effort is being made to get the names of their friends by force.

This oppression is also going on, on Khudi Ram at Muzaffarpur. This kind of terrible oppression is being committed also on those who have been arrested at Midnapur. They who, after witnessing this demoniac oppression, remain sunk in the fascination of the civilisation of the English, who are even now trying to be friends with the English—who shall believe that they are not beasts? The sons of the future will shrink even from uttering the names of those wretches.

Countrymen, there is no commenting on these things (literally statements). The heart rends in twain to speak of them.

141. The *Yugantar* [Calcutta] of the 9th May contains the following:—

“Trample down the enemy.” Hard-heartedness is necessary to trample the enemy under foot.

An independent-spirited youth, arrested in connection with the Calcutta incident, is said to have said: “The work of the revolutionists, though progressing slowly, was very satisfactory; but two innocent women having met with violent death, all their attempts have been foiled by a curse of God.”

If any youth aspiring to freedom has really said so, then he has not yet become fit to obtain freedom. Hard-heartedness is necessary to trample the enemy under foot.

When during the *Treta Yuga* the *Rakshasas* were perpetrating frightful oppression in the Dandaka forest, Rama extirpated the whole race of the *Rakshasas*. Laksman Thakur cut off the nose and the ears of Surpanakha, the beautiful sister of Ravana, and then let her go. It is not necessary to give illustrations.

If in the attempt to destroy the enemy a woman is accidentally killed, then God can have no cause of displeasure like the English. Many a

* The female demon who tried to poison the infant Krishna.

no affection.

“Putana”* must be killed in the course of time, in order to extirpate the race of Asuras from the breast of the earth. There is no sin in this—no mercy,

The other day a Hindu woman committed suicide for the outrage done to her by an Englishman; cannot God still destroy the English race for that?

Was God very self-restrained when Siraj was done to a cruel death? Was not his anger then roused, or could He not then curse the English? The fact is the English have got cannon, muskets, troops and subordinate chiefs. God does not curse them even when they trample us under foot, rightly or wrongly. Would He spoil everything in a rage if male and female *Rakshisas* are killed? It is a mistake. He only destroys demons and monsters, and does good by destroying them.

142. The *Yugantar* [Calcutta] of the 9th May has the following:—

YUGANTAR,
May 9th, 1908.

I AM COME.

"I am come."

After a long-continued slumber, a hot breath of awakening has fallen. Out of a motionless inertness, a response of animation has been received. At the piteous cry of the people, God's auspicious blessing has been bestowed. At the first dawn of our national *yajna* (sacrifice), the first twang of the *gandiva*† has been heard. A

movement as of a sudden state of wakefulness when one has sat down to perform devotion in silence will be taken by many only as a premature break of sleep; but is it really such?

We have been sleeping—have been sleeping for a long time. For many days (our) countrymen, mad after pleasure, have been wandering from house to house (indulging) in thoughts of happiness; they have not found out on search whether the gem of fortune is to be found in their houses.

Hiding its gigantic frames and its immense power under a cover of infatuation begotten of weakness, the country was seeking its own strength in the stranger's arm outside, far, far off. Even when the torrents of blood flowed in hundred streams from the Mother's breast injured by the feet of the Asuras, the son, a matricide, took the oppression of the demons as the stepping stone to the attainment of his own deliverance and prosperity.

We have been engaged in *Saba Sadhana*‡ these ten years. We had arranged for the *pūja* of the *Mahasakti*§ with all the sixteen kinds of offerings. We had summoned our countrymen to offer blood to appease the Mother's thirst which can be quenched with the blood of the Asuras—the country gave no response.

† A mystical and magical ceremony performed with a dead body, hence secondarily a desperate undertaking.

‡ The goddess *Durga*.

To-day the hungry Mother has perhaps cut off her own head and torn up her own body, and is mad to drink the blood of her children. Those children, bound in strong chains, with their heads bleeding, have offered their heads to appease the hunger and thirst of the Mother. They are calling you, O countrymen, you crores of men and women; to-day they are calling you—those that are your pioneers bound in iron fetters of the prison are calling you: prepare to shed their blood, come to the path of death. We had sat to perform *Saba Sadhana* for the deliverance of the Mother. It is we who have been the first sacrifices, while with hands soaked in blood we had been arranging offerings consisting of red *jaba* flowers for the feet of the Mother. Tasting this blood come ye, too; have you not seen the first flash of the whetted sharp sword, the whetted sword that will fall on our necks a moment after?

Whose face are you looking at? Wails have gone forth from the oppression of the demons and frightful roar of the Asuras. Do not go to sleep. From the bloody walls of the prison, while making an offering of blood, we summon you too. Defeat not the object of the devotion. Do not recoil from devotion. Do not lag behind O ye that have gone forward. Do not sink the national bark, the call of religion and the drum of *karma* in the flood of our streams of blood owing to the frowns of the turbulent Asuras. We say again—unite your crores of arms and shake the universe with the cry "Siva, Hara, Bom Bom." With our necks on the gallows we too call upon you—

"I am come."

YUGANTAR,
May 9th, 1908.

143. The following is a full translation of a poem under the heading "Bodhan" (i.e., awakening), which appears in the *Yugantar* [Calcutta] of the 9th May:—

The awakening.

Scarcely had your awakening taken place, Mother,
Than the monster broke your auspicious pot.*
Awake Chandit† of war, awake, Mother mine,
Again will I worship the bottom of (Thy) feet.

There lies the water of the Ganges,
The Hibiscus‡ and the leaves of Bael tree‡ are
dried up,
The time of worship is about to pass away.
Why do you not awake, Mother—the time is near.

The aloe and the sandal pastes are smeared with the
dust,
Rolls on the ground the beautiful Chamara§
The auspicious flame¶ has gone out,
(They) have thrown away the basket of offerings,
It seems that perhaps Thy worship will not be
performed,
The monster has broken the auspicious pot.

Before vanquishing the demon's spirit,
Why, Mother, is the conch of victory silent?
Roar and kill the terrible demon,
Laugh, Mother, the terrible and violent laugh.

Come, *Chandi* of war, come decked for battle,
Come dancing, Mother, among (Thy) sons,
Infuse (proclaim) great strength into (their) hearts,
And teach (them), Mother, the terrible art (of) war.
Tearing out human heads (I) will put them round Thy
neck,
(I) will deck all Thy limbs with (human) bones,
Churning to-day the ocean of blood,
(I) will raise and bring the treasure of independence,
Awake, *Chandi* of war, awake, Mother mine,
I will worship again the bottom of Thy feet.

144. The *Yugantar* [Calcutta] of the 9th May has the following:—

YUGANTAR,
May 9th, 1908.

WHAT IS THE REAL TRUTH?

Subjection impoverishes a nation. From poverty comes weakness.
Weakness makes a creature greedy—greediness
induces a want of self-confidence. It is that which
has been the case with us, the Hindu race. Our rulers are strangers to us in
clime and in religion. Righteousness has vanished, and duty has come to be
only rendering service to the stranger in religion. Poverty is at home, and
internecine quarrels are in society. By the virtue of our own *karma* we are
to-day fallen. But the consequences we are suffering from under the influence
of *karma* are the results of *karma* acquired in a previous birth. There is no
reason to be wholly disheartened on that account.
We exist era after era. In all these four eras* we
have come and gone from the world many times.
We have no death. They who were born in order to establish the true king-
dom of righteousness in the *Dwapar* era are the same who have been born in

* The four eras of Hindu
mythology are the *Satya*, the *Treta*,
the *Dwapar* and the *Kali*.

* It is the custom among the Hindus to place a pot of water before the image of the god they worship.

† Kali.

‡ Offerings with which Kali is worshipped.

§ A short of fan made of the hair from the tails of Chamari cows (of Tibet).

¶ That is, the flame of the *chirag* which is kept burning before an idol.

this era also—it is the same men who have been born in different forms. The same Bhishma, Drona, Karna and Kripa who thwarted the establishment of a kingdom of righteousness by Sri Krishna, have in this era also descended on to the field of India under different conditions, and betaken themselves to the protection of unrighteousness or of the *mlechha*—are putting obstacles to the establishment of the kingdom of righteousness in India. It is the same who in previous births assisted either the man of a different religion or the enemy by acting as traitors to their own society and religion who are sure to be born in this country in this era to act in a similar manner. Hear why we say so. These untold, self-sacrificing, firmly resolute, heroic, self-restrained young men, afraid of *dharma*, who in the opening days of the year 1315 having staked their lives in an attempt to remove the sorrows and the unhappy lot of the country, who have to-day fallen into the grasp of the *Feringhi* through the efforts of the traitor, have been born again and again in order to establish the kingdom of righteousness in India. He who has played the part of a traitor to-day, had also in previous births acted against them as demons. But let everybody remember—

WHERE RIGHTEOUSNESS IS, THERE VICTORY IS.

The kingdom of righteousness was established in India, in spite of Sri Krishna having been repeatedly thwarted in its establishment, and in spite of the immense destruction at Kurukshetra. There is nothing to lose heart at in the great mischief which has to-day manifested itself in Bengal. Those who will die to-day, will be born in this country in all ages. It is they who will accept the charge of establishing the kingdom of righteousness in India. The rod of Providence has been uplifted in order to destroy the *mlechha* kingdom. We crores on crores of Indians have accepted initiation from the *guru* to establish this kingdom of righteousness. Hindus, be not terrified by the deaths of 30 men.

145. The *Yugantar* [Calcutta] of the 9th May has an article under the heading "Conspiracy or desire for freedom," of which the following is a full translation:—

YUGANTAR,
May 9th, 1908.

"Conspiracy or desire for freedom?"

The English have arrested thirty persons in Calcutta, and have instituted proceedings against them under section 121 and 121A of (literally, according to) the English law. The substance of section 121 is an attempt to wage war against the king; and the substance of section 121A is any kind of conspiracy within the kingdom, and so forth. The punishment is death, transportation for life, and confiscation of property. According to the second section also the punishment is transportation for life or for ten years. This is then for the substance of the sections.

The word "conspiracy" is very ugly, and implies meanness. It is only a secret plot against the King which is called "conspiracy." Did the prisoners in Calcutta get up a plot against the King in secret? Surely not. A secret effort or endeavour for gaining independence cannot be called a conspiracy. And the English, again, are not the rulers (literally, kings) of this country.

Nobody can take as a conspiracy the attempt—expedition against one who is not the king (but) a robber, a thief, a barbarian, an uncivilised person (and) an enemy of India. We have said this a hundred times (and) we shall say (it) a thousand times. This attempt for a war of independence which the people of India are making to-day, for that even Providence Himself cannot hold them guilty. This is naturally the characteristic of the human race. Every man should attempt to gain this independence, for this even Providence cannot punish them (him). The English are demons (and) hence they are thwarting these intelligent persons in the performance of that meritorious act. We really want independence. India is not the Englishman's paternal property. The Englishman is nobody to this country. The thirty crores of the people of India ought for the good of entire mankind to destroy them immediately like Ravana's dynasty. People of India, beware! Do not call this a conspiracy.

YUGANTAR,
May 9th, 1908.

146. The *Yugantar* [Calcutta] of the 9th May has the following:—

WHO IS THE REBEL?

(As for) these numerous highly respectable Bengalis who have been arrested by the English, and who have not been let out on bail. Inhuman oppression is being committed on Aravinda Ghosh and the other prisoners. Are they rebels, or conspirators? None of them are rebels. They are entitled according to the very canons of justice to rise against the English. The English are strong, and they are weak, that is why they are entitled to collect arms in secrecy. It is with secrecy that arms have to be collected in order to kill an enemy. For this reason these men are not rebels, and cannot be arrested as conspirators either. They are enemies of the English, it is true; but the English are not the rulers of India, they are India's foemen. Anything that may be done to kill such a foeman is consistent with *dharma*. Indians be careful, do not mock these men as rebels or as conspirators.

YUGANTAR,
May 9th, 1908.

147. The *Yugantar* [Calcutta] of the 9th May has the following:—

WHO IS THE MURDERER?

Srijukta Khudiram Basu, and the late Dinesh Chandra Ray *alias* Prafulla Chaki, went only to punish Mr. Kingsford. The Indian advocates of salvation judged that it was well that Mr. Kingsford should die. Hence it was that Khudiram tried to kill him. Why should they be (called) murderers? In that case are not the English murderers of Nanda Kumar? Khudiram is not a murderer. He is under Providential dispensation the punisher of Kingsford. Then even if (the attempt) has failed this time (Mr. Kingsford) is sure to suffer this punishment in future. But under the Englishman's administration of the law, he may perhaps be hanged. But let Indians remember that (though) one Khudiram may die and (though) Dinesh is dead, crores on crores of Khudirams and Dinesh Chandras are (standing) with uplifted arms in order to punish the oppressor. Will not the rope used to hang (men) with then be thrown round (other people's necks)?

YUGANTAR,
May 9th, 1908.

148. The *Yugantar* [Calcutta] of the 9th May bids those who work for India's freedom not to despair at the bomb conspirators having been betrayed. Treacherous influences have always been at work in all countries. During the late Russo-Japanese war, a Jap sold plans of Japanese fortresses to Russia, and Cronje was betrayed by a brother Boer to Lord Roberts. Even the great Napoleon was once betrayed by one of his trusted adherents. No nation on earth in fact is without its modicum of bad men.

BIHAR BANDHU,
May 9th, 1908.

149. The *Bihar Bandhu* [Bankipore] of the 9th May has the following on the same subject:—

The Muzafferpur outrage.

It is not known what is in store for India. Every day brings in a fresh dreadful tale. Punishments are given not only with the view that the guilty may repeat for his misdeeds, but a that it may deter others from committing the same. The reverse is however the case here, since crimes have increased with the punishments. The attempt on the life of Mr. Allen, the Mayor of Chandernagar, Sir Andrew Fraser by wrecking his train, are instances in point. What is, however, very strange with these murderous attempts is that the police which is so very active in harassing railway passengers and other innocent men, could not arrest the miscreants then and there. The town of Muzafferpur and the neighbouring villages are greatly agitated, and deep sympathy is felt for Mr. Kennedy.

DAILY HITAVADI,
May 10th, 1908.

150. Referring to the connection sought to be established by some people between Anarchism and the *swadeshi* movement, the *Daily Hitavadi* [Calcutta] of the 10th May writes:—

Some self-seeking shop-keepers in the mufssal are trying to make simple uneducated country-folks believe that Government will entangle in the bomb incident all who give preference to *swadeshi* articles. The bomb outrage is the

outcome of the crazed heads of a few short-sighted lads. No one can deny that they were actuated by patriotic motives. But the means they employed is not only unconstitutional, but thoroughly detestable. On the other hand, *swadeshi* is the most legitimate and constitutional way of drawing the attention of the British public to the grievances of Indians by touching the pocket of the British trader. It has absolutely no connection with the manufacture and throwing of bombs.

151. Referring to the outrage mentioned in the margin, the *Hitavarta* [Calcutta] of the 10th May observes that no sane man would approve of such deeds, and expresses its sympathy with Mr. Kennedy in his bereavements, specially as he is a well wisher of this country, having once been President of one of the Provincial conferences.

HITAVARTA
May 10th, 1908.

152. The *Hitavarta* [Calcutta] of the 10th May reads in the rumours about the Amir's attitude in the Mohmand expedition a desire on the part of the English to drag His majesty into this affair, but, exclaims the paper, what is the remedy for this?

HITAVARTA.
May 10th, 1908.

153 We are sorry, writes the *Daily Hitavadi* [Calcutta] of the 11th May, that our Anglo-Indian contemporaries are exhibiting extraordinary impatience and thoughtlessness at the Muzaffarpur bomb outrage and the conspiracy unearthed in Calcutta. They are holding the entire educated community in India responsible for these affairs. Even the *Statesman*, the so-called friend of India, has lost control over itself. The *Pioneer* has plainly said that for every man killed by a revolutionery, the lives of ten innocent Indians must be taken. What magnanimity! It is incomprehensible how such men who exhibit such a wanton impatience to take revenge, and advise the Government to take the lives of ten innocent persons for the death of one person, presume to assume the office of advisors to the Government. We have seen various sorts of presumption, but the present one has no parallel. The *Pioneer* has, with much parade of learning, traced the bomb outrage to the doings of both the Moderates and the Extremists. This is the relation of cause and effect which our Anglo-Indian contemporary has established in the matter. Let us now discuss the matter independently—

DAILY HITAVADI.
May 11th, 1908.

Q.—What has caused the appearance of bombs in India?

A.—The desire to cause a political revolution.

Q.—Whence this desire?

A.—From boycott and *swadeshi*.

Q.—What is the cause of the sudden appearance of boycott and *swadeshi* in the country?

A.—The partition of Bengal, as the *Statesman* has said.

What is it that has instilled so much courage into the hearts of the proverbially timid Bengali boys, as to enable them either to try to kill Mr. Kingsford or undauntedly declare their intention to rise against the British Government? In the sacred style of the Bible we reply:—In the beginning was Curzon, that Curzon was full of conceit, nay he was the very incarnation of conceit. From that Curzon arose the partition of Bengal, and from the partition of Bengal arose Fuller, Emerson, Carlyle, and such like officials. From Sir B. Fuller arose his *khas begum*; and from that *khas begum* arose breaches of the peace, rioting and oppression on the Hindus. From this oppression on the Hindus arose discontent in Western and Eastern Bengal. This discontent created agitation and excitement in the student community, and some of these excited students prepared bombs. O, ye Anglo-Indian editors, this story is as true as the truths contained in your Bible.

154. Referring to the speeches of Mr. Keir Hardie and Mr. Joseph Burgess at the Huddersfield Labour Conference, the *Daily Hitavadi* [Calcutta] of the 12th May says:—

DAILY HITAVADI.
May 12th, 1908.

Whatever the Imperialists may have to say against Mr. Keir Hardie's knowledge of India and the Native States, the position of Mr. Joseph Burgess is quite unassailable when he says that the persons prosecuted for sedition

here say nothing stronger than the every-day words of the Socialists in England, words to which Government takes no exception.

HINDI BANGAVASI,
May 11th, 1908.

155. The European Subdivisional Officer of Kaithel, Panjab, is at a loss to understand, says the *Hindi Bangavasi* [Calcutta] of the 11th May, why there is no peace and quiet in the country, even after he has passed a curious order to the effect that between 3 and 7 o'clock in the morning there should be no sort of music in the town, not even so much as the religious music in Hindu temples.

HINDI BANGAVASI,
May 11th, 1908.

156. Referring to a speech by Mrs. Besant in which she wished the English rule in India to continue for ever, the *Hindi Bangavasi* [Calcutta] of the 11th May is at a loss to think if those Indian patriots who are her admirers and followers would repeat the same strain as their leader.

HINDI BANGAVASI,
May 11th, 1908.

157. Referring to the *Times*, (London) verdict on the recent Muzaffarpur outrage that it is the inevitable result of the agitation, the *Hindi Bangavasi* [Calcutta] of the 11th May exclaims: "What ignorance!" Is it the result of the agitation?

HINDI BANGAVASI,
May 11th, 1908.

158. "Nothing worse was being done under the Moghul Rule" (lit. Nawabate), says the *Hindi Bangavasi* [Calcutta] of the 11th May, while speaking of an order passed by the Cantonment Magistrate of Sadarbazar, Lahore, to the effect that all houses in the vicinity of the Cantonment should be kept perfectly neat and clean, and that in default of this the face of the owner of the house will be plastered over with line, and he himself will be led through the streets on the back of an ass!

HINDI BANGAVASI,
May 11th, 1908.

159. Referring to the recent terrorist's outrage at Muzaffarpur, the *Hindi Bangavasi* [Calcutta] of the 11th says that at first sight it looks so absurd that a few Hindu youths should have perpetrated this dire crime. The Hindus, goes on the paper, who are always reputed to be peaceful, religious and God-fearing, seemed the last people to go into such an unthinkable tragedy. Their religious motto has ever been the preservation of life, but the paper wonders how it is that they came to follow the Nihilists and Anarchists whose triumph consists in the murder of princes, and who, while they believe in no future life, are always notorious for the basest acts of bloodshed?

HINDI BANGAVASI,
May 11th, 1908.

160. Referring to the Magistrate of Puri's order that the sea-side road there should be reserved as a walk for the Europeans alone to the entire exclusion of the natives, the *Hindi Bangavasi* [Calcutta] of the 11th May likens it to the Transvaal bye-laws under which an Indian should not walk with a European on the same foot-path of a road, but on a separate one which is being newly laid out. The paper concludes: "Are the whites the only creatures of God in this world? These acts are as it were plucking the beard (while sitting) on the breast. Is there no remedy to this?"

JAGARAN,
May 11th, 1908.

161. The *Jagaran* [Bagerhat] of the 11th May notices without comment the statements made by the persons arrested in Calcutta and elsewhere in connection with the recent bomb outrage.

JAGARAN,
May 11th, 1908.

162. The *Jagaran* [Bagerhat] of the 11th May publishes a letter addressed by Sreemati Snehasila Chowdhurani, of Khulna to her "sisters" in Bengal, asking them to induce their husbands to act in strict accordance with their *swadeshi* vows made two years ago. *Swadeshi*, says she, is the only weapon with which to combat the chronic poverty in the country.

DAILY HITAVADI,
May 12th, 1908.

163. The *Daily Hitavadi* [Calcutta] of the 12th May regrets the slowness and delay of the Calcutta Tramways Company in erecting a shed at the Explanade junction for the convenience of passengers, and while expressing satisfaction at the extension of the Tramway line to the suburban villages, says:—

Before the extension of the line to Behala, a passenger could travel from Alipur to Machuabazar and Bowbazar for six pice. The new arrangement has

made this impossible. Moreover no notice was given to the public before increasing the fare. We hope the Company will take steps to remedy the grievances of the passengers.

The bomb outrage at Musaffarpur.

164. Referring to the bomb outrage perpetrated at Muzaffarpur, the *Nihar* [Contai] of the 12th May says:—

NIHAR,
May 12th, 1908.

Such projects, though mistakenly thought patriotic by the perpetrators themselves and those at their back, are surely inimical to the best interests of the country. A country's progress means the progress of the nation as a whole, which is not possible until the individuals composing the nation advance both intellectually and morally, until society learns to appreciate the value of knowledge, morality and religion. Nihilism is opposed to the instinct of the people.

Coming to a consideration of the particular outrage, the paper says that it is all the more regrettable that the bombs should have been thrown on two innocent ladies—the wife and daughter of one who is a sincere friend of India. The paper sympathises with Mr. Kennedy, and prays to God that this may be the last instance of a gross violation of the holiness of this holy land of India.

165. The *Daily Hitavadi* [Calcutta] of the 13th May writes:—

DAILY HITAVADI,
May 13th, 1908.

"Incitement to hatred." Nothing is to be gained by hiding the fact that a large number of people in this country are now dissatisfied with Europeans. But whence has this feeling come? No matter what the Europeans themselves may say, it is an undeniable fact that this ill-feeling in the Indian mind against the European is the inevitable result of the abuse which certain Anglo-Indian papers have been hurling at the heads of the Indians for some years past. Then again, Indians are harassed by Europeans on railways, steamers and elsewhere, and the Courts in most of these cases afford no adequate redress to the wronged Indian. The Indian has patiently borne with it all, and the result is that the Anglo-Indian now dares incite his fellow-countrymen to kill Indians like beasts. Look for instance at this extract from a recent issue of the *Empire*:—

The *Yugantar* was pretty sanguinary in its issue of Saturday, but what about the following which we take from the *Asian* of the same date? :—

Mr. Kingsford will be more than justified in letting daylight into every strange native approaching his house or his person, and for his own sake we trust he will learn to shoot fairly straight without taking his weapon out of his coat pocket. It saves time and gives the elevation fairly correctly at any distance up to about ten to fifteen yards. We wish the one man who has shown that he has a correct view of the necessities of the situation the very best of luck!"

In another paragraph the writer suggests that the bomb-throwers would have been burned in any other country. This atrocious stuff has, we are glad to know, excited a strong feeling of disgust among the Anglo-Indian community, but the matter surely cannot be allowed to rest here. We believe in allowing the press the fullest possible latitude, but we have always drawn the line at deliberate incitement of this kind, and the Government will fail in its duty if it punishes the *Yugantar* and allows the *Asian* to go free. It is questionable whether rabid rubbish of this description doesn't do more harm in an English, or semi-English paper than in the vernacular.

The *Asian* circulates mostly amongst tea planters and sportsmen and hunters of game. In our country it is the *vyadhas* (hunters) and *chandals** who mostly live by hunting game. And the *Asian* has distinctly shown the disposition of a *chandal*. What the *Asian* has stated in plain language is affirmed in indirect language by many other Anglo-Indian papers. It is well that the masses of India do not understand English, for the abuse which certain Anglo-Indian papers hurl at Bengalis is often such that even an educated and cool-headed man loses his temper at reading it. If the officials wish to restore peace to India, let them teach these mean-minded Anglo-Indian editors an adequate lesson. It will be no good gagging only the Indian press. Those Indians who know English are stirred up more by reading the Anglo-

*One of the lowest of Hindu castes.

Indian papers, than their brethren who know only the vernacular are by reading the vernacular papers.

DAILY HITAVADI,
May 13th, 1908.

166. In referring to the agitation set up in England by men like Lord Ampthill and Mr. Munro Ferguson, M. P., in favour of the British Government summoning a Conference of the self-governing colonies to deal fairly and dispassionately with the question of Indian immigration, the *Daily Hitavadi* [Calcutta] of the 13th May writes:—

India has none to look after her interests. We cannot believe that the British Government will think of the Indian labourers' interests to the disregard of those of the colonists. The future lot of the Indian labourer, whether at home or abroad, is indeed a puzzle.

DAILY HITAVADI
May 13th, 1908.

167. The *Daily Hitavadi* [Calcutta] of the 13th May expresses regret at the death of Father Lafont, and eulogises his scholarship and his work in promoting scientific

The late Father Lafont.

education in Bengal.

DAILY HITAVADI,
May 13th, 1908.

168. The *Daily Hitavadi* [Calcutta] of the 13th May, in referring to Mr. R. C. Dutt's recent pronouncement regarding Anarchism in Bengal as noticed by Reuter, remarks that Mr. Dutt's words are true to the very

Mr. R. C. Dutt and Anarchism in Bengal.

letter, although the unpleasant truth which they set forth is not likely to be welcome to the officials.

DAILY HITAVADI,
May 10th, 1908.

169. Referring to a printed leaflet said to have been sent by post to the Editor of the *Englishman*, and published in a recent issue of that paper, purporting to be addressed by "Revolutionists" to their "mised countrymen," and calling upon them to take up the sword, "the

The *Englishman's* publication of a leaflet said to be addressed to the Moderates and Loyalists.

arbitrator of the destinies of nations," and to free "the nation from bondage," the *Daily Hitavadi* [Calcutta] of the 10th May remarks:—

The worthy Editor of the *Englishman* apparently kept the leaflet for some time concealed in his chest of drawers, and was only reminded of it the other day by the bomb incident of Muzaffarpur. It is strange that only one copy of this leaflet was printed, and that for the Editor of the *Englishman*. Moreover the leaflet threatens the Moderates with bloodshed. What is that to the *Englishman*? The letter evidently is a forgery of the Anglo-Indian journal to excite the Moderates and the Loyalists against the "Revolutionists."

URIYA PAPERS.

SAMBALPUR
HITAISHINI,
Mar. 11th, 1908.

170. The *Sambalpur Hitaishini* [Bamra] of the 11th March learns from its contemporary of the *Utkalbasini* that cholera

A religious anchorite curing cholera patients in a mysterious way in Suranji.

prevails in the Surangi State in Ganjam. A religious anchorite, who is being patronised by the Raja of that State, has cured cholera patients in Surangi garh in a mysterious way. The Raja is thanked for patronising such a useful person.

SAMBALPUR
HITAISHINI,
Mar. 11th, 1908.

171. The same paper states that cholera prevails in many of the Garjat States in Orissa. Through Dhenkanal and Talcher, it has steadily advanced towards Pallahara, where about 30 persons are said to have died of the

Cholera in Pallahara and other Garjat states.

disease in a few days.

UTKALDIPIKA,
Apr. 11th, 1908.

172. The *Utkaldipika* [Cuttack] of the 11th April complains that the Magistrate of Puri is giving preference to foreigners over the Uriyas in filling up ministerial appointments at his disposal, on the ground that competent

Anti-Uriya views of Mr. Hamilton, the Puri Magistrate.

Uriyas are not available for those posts. No Uriya resident of Puri is found qualified even for the post of a muharrir. An officer of a few years' experience has been brought from Singhbhum to do the work of sarishtadar of the Puri Magistracy, though several competent Uriya candidates were available, and though several clerks in the lower grades had claims on the prize appointment. The writer hopes that the Magistrate of Puri will be induced to change his views on the subject.

173. The Jajpur correspondent of the same paper writes to say that the tenants in the Darpan Estate being in distress, are unable to pay their rents, wherefore their lands are put to sale for arrears of rent; and that there being no bidders for these lands, they are purchased by the Court of Wards on behalf of the estate at a nominal value of 6 or 7 rupees per acre. Such a state of things, if true, reflects great discredit on the policy of the Court of Wards, which is identified by the people with the Government.

174. The Pachhicote correspondent of the same paper states that a man died of starvation in that place in the last week. The stores of the Raja of that estate having been exhausted, he cannot save his tenants any more without Government help.

175. The Jhankar correspondent of the same paper states that though paddy sells there at 15 seers per rupee, it is not always available for sale. The broken rice brought by foreign merchants is helping the poor people to a great extent.

176. The same paper states that an eight-anna mung crop is expected in that part of the Cuttack district.

177. The same paper states that mangoes would have been cheaper in that place, had not a large number of them been conveyed to Calcutta by foreign merchants.

178. The same correspondent states that an abnormal increase in the number of thefts has made life and property insecure in Jhankar.

179. The Puri correspondent of the same paper states that the temperature is rising, that there is no rain there, and that the health of that town is good.

180. Babu Gopabandhu Das, B.L., Secretary, Students' Relief Committee, Cuttack, writes a long article on "Famine in Orissa," in which he attempts to point out that that subject is not receiving as much attention from the public press as it deserves and that many are under the mistaken impression that the famished people have been relieved to a great extent, which is not correct. In Malud, Parikud and Kakatpur in the Puri district, the distress of the people has assumed a serious form and though Government helps the people in some places, the assistance rendered is quite insufficient.

Three parties of volunteers from among the students of Cuttack were deputed to the distressed tracts and the reports that they have submitted reveal a serious state of things in the Cuttack district. The Jajpur volunteers say that they inspected the village Alalpur, which is inhabited by 200 persons, of whom only 3 or 4 receive Government help. The stomachs of the children in that village have been elongated by drinking water and chewing country plums in the absence of any other healthy food. The men and women hardly get one meal even in three or four days. They are mere skeletons and have no flesh on their body. Many are in a naked state, having no clothes to wear. The state of village Mohasara in the Jajpur Subdivision, which has 400 houses is no better, as only thirty persons are in receipt of relief. Most of them are of a low caste, as higher class people strongly object to receive State help. It is said that some persons died of starvation in this village. The Rantra village tells a similar doleful tale. Culturable lands have been covered with sand coatings by floods and thus hopes of future prosperity have disappeared altogether. The people live on *biri* and brinjal, that are not obtainable in sufficient quantities. The Raupakhari, Rasalpur and other neighbouring villages, that are inhabited by Pan, Kandra and other low castes present a sad appearance. Many have deserted their homes and their whereabouts are unknown. Relief works have been opened in the Ali thana for the benefit of the labouring classes and more such works should be opened without delay. It is said that some women having no clothes could not come to the volunteers to receive help. The volunteers were addressed by a Muhammadan woman in the following terms; Babus, give a small piece of cloth to this little boy of

UTKALDIPIKA,
Apl. 11th, 1908.

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mine, who, I think, will live for two or three days more. His belly is swollen. When he dies, I have no cloth to carry him to the grave in. Your cloth shall serve as his funeral fitting. In the Aul thana, a chaukidar was compelled by necessity to sell off his uniform and his two children and make himself scarce.

A second party of volunteers visited Nuagan, Ari, Pritipur, Matiakan, Damodarpur, Palsahi, Kusebida, Sunapal and other villages in Jajpur. They say that 986 persons are in distress, of whom 290 are strong enough to do some work and 424 are children and old men, while 272 being mere skeletons are destined to die within 5 or 7 days. Those that are strong enough to labour do not receive any help from the Government Relief Camp. They do not find any work to maintain themselves. The volunteers therefore suggest that the two big tanks that are within the jurisdiction of those villages may be re-excavated and thereby work given to those men. The tanks will also supply drinking water to a large number of men and women who have no other sources of water-supply. Though a telegram has been sent to the volunteers to begin re-excavation work at once, it is clear that a large amount of money is necessary to supplement Government aid, which is controlled by the regulations of the Famine Code and which is meant for persons who are in the last stage of their existence. It is very necessary that the Hindus and Muhammadans must combine to do something substantial for those men and women, whom Government won't help and for those respectable poor, who won't accept anything from the Government Relief Camp.

The student community addressed themselves to charitable gentlemen in all parts of India, Burma and Beluchistan and they succeeded in securing a sum of Rs. 1,500, which is after all a very small sum to meet the requirements of the famished people. A further appeal is therefore made to the generous public with the request that donations or subscriptions meant for the famished may be sent either to the Principal, Ravenshaw College, Cuttack, or to the Secretary, Students' Relief Committee, Cuttack.

UTKALDIPIKA,
Apl. 11th, 1908.

181. The same paper has every sympathy for the Industrial School that has been established at Balasore with the object of giving practical education to Hindu, Muhammadan and Christian students in certain useful handicrafts. It is said that the school has not been successful in attracting a large number of students and this is very regrettable at the present time, when the demand for *swadeshi* articles is so great.

UTKALDIPIKA,
Apl. 11th, 1908.

182. Referring to the provisions of the Public Charities Accounts Bill, the same paper states that as they are very simple, they should commend themselves to the notice of both Hindus and Muhammadans, who have no other means of checking the abuses that are said to exist in the management of a large number of religious and charitable endowments in India. Trustees are bound to give accounts of their trusts to the public and the Bill aims at nothing more.

URIYA AND
NAVABAND, [Balasore]
Apl. 15th, 1908.

183. The *Uriya and Navasambad* [Balasore] of the 15th April is glad to learn that Babu Ananda Lal Bose, a popular Assistant Surgeon in Cuttack, has been allowed to stay there for one year more. The writer is of opinion that his transfer to any other place will undoubtedly be a sad loss to the people of Cuttack and that it is hoped that the authorities will not wound the feelings of the citizens of Cuttack by transferring him to any other place.

URIYA AND
NAVABAND,
Apl. 15th, 1908.

184. The same paper thanks Mr. Duke, the Commissioner of Orissa for his considerate, kind, and just orders to the effect that the police will take cognizance of all thefts, where the stolen property is identifiable and where the complainant insists on an enquiry being made, though the value of the subject-matter be less than Rs. 5.

URIYA AND
NAVABAND,
Apl. 15th, 1908.

185. The same paper learns from its contemporary of the *Utkaldipika*, that a person died of starvation in Pachhekote in the last week. As the Raja of that place is unable to relieve the distressed, Government should come to his help.

A death due to starvation in
Pachhekote.

186. The same paper states that the volunteers deputed by the Anusilan Samiti in Calcutta are doing excellent work in Raria and Mangalpur, in connection with the relief of the distressed. They want more money to extend their operations.
The Volunteers deputed to Jaipur by the Anusilan Samiti, Calcutta.
 URITIA AND NAVASAMBRAD, Apl. 15th, 1908.
187. In view of the general distress in the Balasore district, the same paper suggests that the realisation of the land-revenue due in April should be suspended and that another instalment of takavi advances should be made.
A proposal to suspend land revenue and make takavi advances.
 URITIA AND NAVASAMBRAD, Apl. 15th, 1908.
188. The same paper states that cholera, fever and small-pox prevail in the Balasore town.
Cholera and other diseases in Balasore.
 URITIA AND NAVASAMBRAD, Apl. 15th, 1908.
189. The same paper states that thousands of persons are dying of cholera and small-pox in the Soro thana of the Balasore district.
Mortality due to cholera and small-pox in Balasore.
 URITIA AND NAVASAMBRAD, Apl. 15th, 1908.
190. The same paper states that the temperature is rising, drinking water is becoming scarce and agricultural operations are at a standstill in the Balasore District. Rain is urgently needed.
The weather in Balasore.
 URITIA AND NAVASAMBRAD, Apl. 15th, 1908.
191. The same paper mourns the death of Rai Radha Nath Rai Bahadur, the distinguished Uriya poet, who expired at his Cuttack residence on the 17th April at the advanced age of 59. He contributed a great deal towards the growth of the modern Uriya literature and in him the Uriyas have lost a much loved and esteemed leader.
The demise of Rai Radha Nath Rai Bahadur mourned.
 URITIA AND NAVASAMBRAD, Apl. 15th, 1908.
192. Referring to the fact that about 35 books have been prescribed for reference in English for those students who want to go up for the Matriculation Examination of the Calcutta University in 1910, the same paper points out that the object of the new University Regulations is simply to exclude as many Indians from high education as practicable.
The object of the new University Regulations.
 URITIA AND NAVASAMBRAD, Apl. 15th, 1908.
193. The *Samvad Vahika* [Balasore] of the 16th April states that one of the doctors engaged by the Balasore Municipality to distribute Homœopathic medicines to the poor cholera patients of the town, is neglecting his duties and not attending to his patients properly.
A doctor neglecting his duty in Balasore.
 SAMVAD VANIKA, Apl. 16th, 1908.
194. In a long article on the present state of Orissa and the duties of the Uriyas in general and of the Utkal Union Conference in particular, the same paper points out that in the interior of Orissa scarcity of food-stuffs, want of drinking water and prevalence of diseases have emaciated the people in a considerable degree. Add to this the police rule that is in force and want of union among the people. The cup of misery is thus full.
Orissa's cup of misery full.
 SAMVAD VANIKA, Apl. 16th, 1908.
195. The same paper states that coarse rice sells at 8 seers and fine rice at 6 or 7 seers per rupee in Balasore and observes that the future outlook is gloomy.
The future outlook gloomy.
 SAMVAD VANIKA, Apl. 2nd, 1908.
196. The same paper states that the number of indigenous mangoes is small, while the ripe mangoes, brought from foreign places, are dear. Thus mango gives very little relief to the people.
Relief from mango very little.
 SAMVAD VANIKA, Apl. 20th, 1908.
197. The same paper states that cholera is raging virulently both in the Balasore town and in the interior of that district. Want of healthy food and of good drinking water induce cholera. In some parts of the district, people are compelled to fetch drinking water from a distance of two to three miles. It is said that nine head of cattle after wandering some miles for water, died simultaneously and at one place. The attention of the District Board and of the generous public is drawn at once to this serious state of things in the Balasore district.
Want of food and water resulting in a serious state of things in Balasore.
 SAMVAD VANIKA, Apl. 20th, 1908.
198. The same paper states that a portion of the month of *Baisakh* having passed without any rain, the agriculturists in the Balasore district have become very uneasy.
The agriculturists uneasy in Balasore.
 SAMVAD VANIKA, Apl. 20th, 1908.

Nilachal Samachar,
Apl. 17th, 1908.

199. The *Nilachal Samachar* [Puri] of the 17th April is glad to find that the Government of India has founded a few State scholarships, tenable in foreign countries. The *Nilachal Samachar* is glad to find that the Government of India has founded a few scholarships for the natives of India, tenable in the colleges of foreign countries, where they will learn useful arts and industries, and exhorts Indian students to make the best of these scholarships.

Nilachal Samachar,
Apl. 17th, 1908.

200. The same paper thanks the Manager of the Puri temple, through whose exertions the ceremonies and observances in that temple are being conducted punctually and regularly.

Nilachal Samachar,
Apl. 17th, 1908.

The Manager of the Puri Temple thanked.

201. The same paper states that the health of the Puri town is good and that the temperature there is normal.

Gajabasin,
Apl. 18th, 1908.

202. The *Gajabasin* [Talcher] of the 18th April is sorry to learn that the Magistrate of Puri gives preference to foreigners over Uriyas in the distribution of public patronage at his disposal. Even the posts of Muharrirs are allowed to be filled up by foreigners. This is a piece of injustice to Uriyas, whose claims must not be overlooked.

Gajabasin,
Apl. 18th, 1908.

Equal wages for men and women in relief works in Bara Khemundi.

203. The same paper is glad to learn that the Raja of Bara Khemundi is giving equal wages to men and women employed in famine relief works in his State, though the custom is to pay men more than the women.

Gajabasin,
Apl. 18th, 1908.

An appeal for help.

204. The same paper notices in brief the widespread famine that rules in the country and appeals to the generous public for help.

Gajabasin,
Apl. 18th, 1908.

The tiger-scare in Hindole, patna in that State.

205. The Hindole correspondent of the same paper states that a tiger-scare prevails near Baunsa-

Gajabasin,
Apl. 18th, 1908.

Cholera in Mayurbhanj.

206. The same paper states that cholera has broken out in Mayurbhanj.

Gajabasin,
Apl. 18th, 1908.

Cholera in Pallahara.

207. The same paper states that cholera prevails in many parts of the Pallahara State.

Gajabasin,
Apl. 18th, 1908.

Cholera in Balasore.

208. The same paper learns that cholera prevails virulently in the Balasore town.

Gajabasin,
Apl. 18th, 1908.

The weather in Talcher.

309. The same paper states that slight rain accompanied with high winds fell in Talcher in the last week.

Gajabasin,
Apl. 18th, 1908.

The demise of Rai Radhanath Rai Bahadur mourned.

210. The same paper mourns the death of Rai Radhanath Rai Bahadur, who was a leading member of the Uriya society in Cuttack. Having retired from Government service, he was leading a quiet and peaceful life. Only a few days before his death, he had been to Talcher, Pallahara and Bamra where he was enjoying good health. He was suddenly attacked by a chronic disease and expired at his Cuttack residence within a few days after his departure from Bamra. He was a distinguished writer both in poetry and prose. His contributions to the Uriya literature will perpetuate his memory as long as that language lasts.

RAJENDRA CHANDRA SASTRI,

Bengali Translator,

BENGALI TRANSLATOR'S OFFICE,

The 16th May, 1908.

REPORT (PART II)

ON

NATIVE-OWNED ENGLISH NEWSPAPERS IN BENGAL

FOR THE

Week ending Saturday, 16th May 1908.

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(11)

THE STATE OF NEW YORK

IN SENATE

JANUARY 1881

REPORT

OF THE

COMMISSIONERS OF THE LAND OFFICE

IN RESPONSE TO A RESOLUTION PASSED BY THE SENATE

APRIL 1880

ALBANY:

WEDDERBURN, PUBLISHER.

1881.

PRINTED BY THE SENATE.

I.—FOREIGN POLITICS.

563. Referring to the irruption of Afghan subjects into the British side of the Durand Line with openly hostile intent, the *Amrita Bazar Patrika* commends the policy of Lord Minto and Lord Kitchener, who have acted in a truly statesmanlike manner by deciding to wait for an explanation as to the outraging of British territory by the Afghan allies of the tribesmen. India is now not in a position to undertake an Afghan war, and it is hoped that a peaceful settlement will soon be brought about.

The Afghan Irruption.

AMRITA BAZAR
PATRIKA.
9th May 1908.

II.—HOME ADMINISTRATION.

(a) Police.

564. The *Hindoo Patriot* states that the Calcutta Police are sorely exercised in spirit and thoroughly disgusted at the new order which has come into force by which all future Superintendents of the Calcutta Police are to be drawn from the Bengal Police, the gentlemen so recruited from this grade taking their place as Deputy Commissioners. The journal is of opinion that the case is a hard one, and that its effects are made worse from the evil influence which it must have on the general administration of the country. As things stand at present, the Police in India appear to have a bad and unenviable reputation, and to make them the sport of fortune, as it were, by pitchforking into their midst only those who happen to be born high up and to whose position they may not lay pretensions, will render the status of the Police in India even lower than what it is at the present day.

Appointments by selection.

HINDOO PATRIOT.
9th May 1908.

565. Commenting on the notice issued by the Commissioner of Police, Calcutta, to all Superintendents and Inspectors of Police in Calcutta, prohibiting members of the Police force from giving any information whatever to the press without the sanction of the Commissioner, the *Bengalee* writes:—

The Police and the Press.

BENGALUR.
14th May 1908.

"So many rumours are being circulated about the intention and movements of the Police in connection with the investigation and prosecution of the bomb cases, that it would be rather unfortunate if the Police were to withhold all information from the press and the public. In their own interest the Police must take the public as far as possible into their confidence, and they cannot do so except through the medium of the press. If the Superintendents and the Inspectors are henceforth to give no information to the press, the Commissioner of Police must devise some other way of supplying information to the public."

(h) General.

566. Referring to the prevalence of disease in all parts of Bengal and the threatened extinction of the race in consequence thereof, the *Amrita Bazar Patrika* finds that insufficiency and inadequacy of the supply of medicines, of medical and surgical appliances, as also of diet is the rule all along the line; nursing is wholly unknown, even female patients are attended upon by male sweepers of the hospitals; while the Assistant Surgeons in charge are saddled with heavy additional duties, both professional and clerical in connection with sub-jails. So, the patients must writhe in the agonies of pain and suffering till relief comes slowly in the shape either of recovery or death, the body being thrown away, in the latter case, by the sweepers, irrespective of the religion or caste of the unfortunate dead! Thus mofussil hospitals here go by the rule of the contrary: causes that would destroy the usefulness of hospitals in any other part of the world, are exactly what constitute the usefulness of similar institutions in Bengal!

Threatened extinction of the Bengali race.

AMRITA BAZAR
PATRIKA.
8th May 1908.

III.—LEGISLATION.

567. Commenting on Mr. S. N. Mitra's plea for the control of the Vernacular Press, the *Bengalee* declares that to restrain the Vernacular Press by means of measures outside the ordinary law of the land is really to sit on the safety-valve; and especially is this so at a time of unrest and excitement.

The proposed control of the Vernacular Press.

BENGALUR.
9th May 1908.

Every available avenue of information ought to be wide open and free from restraint of any kind especially at a time when the Government ought to be in close touch with the deeper thoughts of the people. To suggest the gagging of the Press at such a time is counsel of supreme unwisdom, and it could only have been made by one who does not understand what he is talking about or is distinctly inimical to the Government. The true remedy of the situation lies in an altogether different direction. Not repression but conciliation should be the motto of the Government. Repression has been tried and it has failed. It is a melancholy fact that in the world-wide Empire of Britain Nihilism should have found its imitators in India alone and among a people notoriously peaceful and law-abiding. The fact is a sad commentary upon the methods of British administration in India. It points to the urgent need of substantial changes in the form of the government of the country.

V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

BENGAL, 14th May 1908.

568. The *Bengalee* gives expression to the sufferings endured by the people of most districts of Bengal owing to the scarcity of water and food. The journal is glad to learn that a grant of Rs. 5,000 has been made by the Government for water-supply in the Bankura district. Though it is a very small sum; there is no reason why a similar grant should not be made to Burdwan, Jessore and other districts.

VI.—MISCELLANEOUS.

AMRITA BAZAR PATRIKA, 7th May 1908.

569. The *Amrita Bazar Patrika* declares that Nihilism of the "lower type," resulting from a gradual extinction of the moral sense which the development of European civilisation has effected cannot exist in India, but admits the existence of a "superior type" of Nihilists who are unselfish and endowed with the best qualities of the head and heart:—

"They cannot bear the idea or sight of the misery of their fellow-beings, specially when the same is brought about by the oppressions of rulers. In short, they are the best specimens of humanity. All the same, they manage to convert themselves into fiends, at least for the time being, in order to serve excellent purposes. They brood over the sufferings of their fellow-beings; and while their hearts overflow with the milk of human kindness for the latter, they come to feel intense hatred for those who are the authors of such human misery. Gradually they persuade themselves to believe that they will do a most meritorious act by doing away with these tyrants who have become such a scourge to humanity. And at last they convert themselves into temporary maniacs and plunge the knife into the bosoms of their victims, forgetting that they themselves are in this no better than the worst of despots. We must say, however, if 'civilisation' and 'authority' had not brought untold misery upon human beings, this sort of madness would not seize upon a certain class of men and make them Nihilists, terrorists, and so forth, even when personally they were endowed with the best blessings of God."

The fate and confessions of Barindra Ghosh and others will, it is hoped, produce a profound impression upon the minds of young men and deter them from following in their footsteps. At the same time much depends upon the policy of Government. Repression is bound to give birth to misguided enthusiasm. If the rulers govern the country well, Nihilist ideas will never be implanted in the minds of Indian youths.

Continuing, the journal quotes the following from the *Englishman*:—

"The credit for the running down of the men forming the conspiracy is said to be due to a certain Bengali member of the Detective Police force who entered the enemy's camp and acted as a spy on behalf of the Police. He arrested the sympathies of the conspirators by his ravings against the Government and soon was taken into the fold. Once within the pale he was a great help to the Police, and kept them informed of what was going on inside. He is said to have espoused their cause so zealously that he even helped them in the preparation of bombs."

And says:—

"What a story! Can depravity go further? Here were some misguided young men, some of them scarcely out of their teens, engaged in a diabolical work. A spy in the pay of the police, who crept into their confidence by telling lies, instead of giving them good advice, actually encouraged them in their bloody campaign! Nay, he himself manufactured some bombs! He was in touch with the police authorities and the latter were aware of the

existence of the conspiracy. But they would not break it up. Why? Was it for the purpose of hanging them afterwards when they committed some murders? As a matter of fact, if the Calcutta police, on the information of their spy, had followed the bomb-throwers of Muzaffarpur or broken up the conspiracy as soon as they came to know of it, the lives of two innocent ladies would not have been sacrificed. If the story published by the *Englishman* be true, we cannot conceive of a greater perversity on the part of the police."

Boycott not Antipathy;—Isolation not Hatred.

570. *Bande Mataram* writes:—

BANDE MATARAM.
7th May 1908.

"There is a greedy desire in some quarters to fasten the responsibility of the underground activities that have come to light this week upon the Nationalist propaganda in the country. We have preached Boycott, we have advocated National Education, we have induced people to take the *Swadeshi* vow, all this is true; and we do not hesitate to accept our full share of responsibility for the real and rational results of these preachings. But what we have every right to demand is that the exact nature of this responsibility and the true measure of our contribution, if any, to the present complications should be clearly discovered and determined, before any verdict, favourable or otherwise, is passed upon us and our work by the civilised opinion of the world. And we want this to be done, not because we are at all afraid of facing the legitimate consequences of our words and acts,—not because we are anxious, in any way, to save ourselves from the wrath of the Bureaucracy that has openly characterised us as its greatest enemies, or to stand well with people whose good graces we have never stooped as yet to cultivate;—but because we believe that any concealment or confusion of the actual issues before the country at this juncture, will be sure to seriously injure the very cause we are seeking, in our humble way, to represent and support.

The charge against us is that we have openly preached a gospel of racial hatred and animosity, and have tried to excite the feelings of the people against the Government in this country. We absolutely repudiate the truth of the first and the implications of the second part of this accusation. Ours has never been a message of hatred or antipathy. We have preached isolation from the foreigner it is true; but not hatred of him. We have asked people to avoid, so far as is possible, every association with him, but we have never asked or hinted that they should cultivate any feelings of enmity towards the alien administrators and exploiters of their country."

571. The *Bengalee* repudiates the assertion made by the *Statesman* that

The bomb outrage and the Anglo-Indian Press.

the particular aspect of the nationalist movement, which is otherwise known as Extremism; and which accepts boycott as a legitimate method of agitation, is associated with the developments that have just come to light. The boycott is not merely an extremist weapon, but one which the whole of Bengal has accepted as a legitimate weapon. The *Statesman* is entirely mistaken in thinking that the boycott movement is always ready to appeal to force. There is not the least truth in the suggestion that this movement is based upon hatred of the foreigner. It is partly an economic and partly a political movement, but in both aspects it is a movement based entirely upon love.

BENGAL.
7th May 1908.

572. The *Bengalee* is of opinion that the right diagnosis of the present

The root evil is unrest.

situation in India is unrest. The culprits in the recent bomb outrage should be punished by all means; but the adoption of the necessary measures which will heal the wounds inflicted by long persistence in a policy of reaction should not be neglected, and there is no doubt that the root cause of the unrest in this Province is the partition of Bengal. Is it too late even now to retrace this false step and rectify this supreme blunder?

BENGAL.
7th May 1908.

The Bomb outrage.

573. Referring to the Muzaffarpur bomb outrage the *Mussalman* writes:—

MUSSALMAN.
8th May 1908.

"We are the last persons to associate ourselves with, or lend our support to, any violence or cowardly outrage, and we regret very much that two European ladies have been the victims of a dastardly act on the part of some of our misguided countrymen. But it must engage the serious consideration of both the Government and the people as to how things have come to such a pass that some people are bent upon doing such rash deeds. The *Statesman* has written long articles on this incident and we do not agree with most of its views expressed therein, but when it insinuates that the Partition of Bengal, the crowning folly of Lord Curzon's regime, is the forerunner of all these things, we think our contemporary has quite correctly grasped the situation. Mr. Morley will do well to take note of this incident and to see whether his settled fact can yet be unsettled."

BEHARER.
8th May 1908.

574. Adverting to the Muzaffarpur Bomb outrage, the *Behares* sympathises with Mr. Kennedy on the death of his wife and daughter and expresses its abhorrence of the outrage.

The Bomb outrage. The journal is deeply grieved that such a reprehensible and regrettable incident should have transpired in Bihar, and expresses its strong condemnation of the propaganda which is at the bottom of this mischief. It assures the Government that the people of Bihar to a man, dissociate themselves from such nefarious deeds and tactics and have nothing but abhorrence for the perpetrator of such black deeds and their originators.

STAR OF UTKAL.
9th May 1908.

575. Commenting on the Muzaffarpur bomb outrage the *Star of Utkal* condemns the preaching of politics of an extremist nature to school-boys and ignorant mobs as dangerous as playing with fire.

Ibid. By such acts extremism has betrayed its dark and foul nature. Government cannot yield to any violence, so repression must have to be resorted to and all concession of rights and privileges must be deferred *sine die*. Extremists have stabbed the mother in the heart and must henceforth be spurned and contemned by all well-wishers of the country.

KAYASTHA
MESSENGER.
11th May 1908.

576. The *Kayastha Messenger* regards the bomb outrage as a highly deplorable incident which has shocked humanity and staggered the country.

Ibid. That Bihar should, of all places, have been selected for the scene of such a dastardly outrage is what is deplored all the more, but it is a consolation and satisfaction that the perpetrators of this cowardly assassination were not natives of Bihar. All the same the journal cannot too strongly condemn the propaganda which may be at the bottom of all this mischief.

Continuing, the journal condemns political agitation with the help and co-operation of untrained young men. The discovery of a Secret Society of young misguided enthusiasts in the heart of the capital itself shows how seriously they have misread the teachings of history and contemplated freedom, independence and progress through bloody deed and diabolical crimes.

AMRITA BAZAR
PATRIKA.
8th May 1908.

577. Commenting on the conduct of the accused in the alleged Bomb Manufacturing Case, the *Amrita Bazar Patrika* observes that no one can sympathise with their deeds, yet judging from their confessions it would seem that they are a lot of guileless youths who are so foolish as to believe that they are instruments in the hands of some higher power and are therefore not responsible for their acts.

The Bomb Manufacturing Case. The fate of these misguided young men, who are utterly indifferent to their terrible surroundings and are calmly prepared for any punishment, cannot but fill the heart with the deepest pity and compassion for them.

INDIAN MIRROR.
8th May 1908.

578. The *Indian Mirror* is glad to find that the public bodies in the country are losing no time to express their strong condemnation of the Muzaffarpur outrage, as also of the anarchist plot that has been discovered.

The anarchist plot in Calcutta. The public expects the fullest measure of justice to be meted out to those who may be proved to have had a share in the foul deed. The journal hopes both the Government and its Anglo-Indian friends will keep their heads cool. That a considerable amount of lawlessness prevails among the younger generation, under the influence of the Extremist leaders, cannot be gainsaid, but it would be stretching the point too far to assume that the Indian community as a whole, or any large section of it, has any sympathy whatever with the aims and objects of the revolutionaries.

BANDE MATARAM
9th May 1908.

579. *Bande Mataram* declares that the operation of the Arms Act, which had reduced the nation to a state of absolute helplessness, has given birth to the manufacture of explosives.

The Birth of the Bomb. As long as there was peace in the country, there was no sense of the serious injury that this Act had inflicted upon the people. But when riots broke out in different districts, making life, honour and property insecure, people felt the need of providing themselves with every available means of self-defence. Arms and ammunitions were not easy to procure, in the face of the Arms Act and the declared policy of the Government to make its administration so stringent that but few people should be able to possess a rifle or a revolver, or even a sword-stick. The dire necessity of the situation thus led

many people to devise some means by which they could secure some effective means of protection against the attack of hired *goondas* upon their life, their property and their honour. The gravity of this crisis must be impressed upon both the Government and the people. The cause of the present discontent, a part of which at least has found expression in this underground movement, must be thoroughly investigated and removed. This is what the situation demands, and it will not be met by crying out for the blood of the misguided youths who will be shortly placed upon their trial or by the enactment of new laws and regulations for the manufacture of explosives, or by the suppression of newspapers, or the prohibition of public meetings. If the Government had the strength and the wisdom to take so bold a step, the repeal of the Arms Act would be a far more effective remedy against the cult of the bomb, than any other conceivable executive action or legislative measure. But where is the statesman, in India or in England, in these degenerate days, who could conceive so far-reaching a policy, and execute so bold a plan?

580. The *Bengalee* observes that those who pretend to trace the origin of bomb manufacture to the action of political leaders

Cause and effect.

simply flounder in a morass of false assumptions which, if they were at all right, can only end in the extermination of the educated classes, the banishment of Western literature from India, the reversal of every act of British statesmanship in the East, and the Orientalization of British rule. Surely political leaders have done nothing to justify all this.

BENGALUR.
9th May 1908.

581. Contrary to the views expressed by Anglo-Indian newspapers, the *Amrita Bazar Patrika* considers the following to be the real cause of the present situation in India:—

Who created the bomb-maker.

AMRITA BAZAR
PATRIKA.
9th May 1908.

"Seriously speaking, the real situation is this. Never was India more misgoverned than during the last twenty or twenty-five years. In the beginning people had faith in the sense of justice of the higher authorities, and thus they resorted to what is called the mendicant policy. But they were gradually, in spite of themselves, led to lose all confidence in Government. Retrograde measures of pitiless rigour were rained upon them; taxation was forced up to its highest limits; famine and pestilence devastated the country; the administration of justice, specially between a European and an Indian, was reduced to a farce; police rule in its worst form prevailed; and at last, the partition of Bengal was effected, trampling upon law, justice and the sentiments of a whole nation, while a policy of repression was introduced the like of which had never been known in the annals of British rule in this country. All this naturally exasperated both the high and the low, the educated and the illiterate. The greatest blunder of the administrators was, however, to meddle with the student community. Grown-up men may put up with a wrong; but the same consideration cannot be expected from young people whose character has not been fully formed. If their boyish excesses here and there were ignored and they were let alone, they would have quietly settled down again to their studies. But the police and the magistracy treated them as if they were felons; indeed, even though belonging to respectable families, they were whipped like ordinary thieves. They were sent to long and short terms of imprisonment with hard labour, and made to suffer all the rigours of an Indian jail. Every thing was done to fill their young and tender mind with hatred and vindictive feelings. They brooded over what they considered to be gross and unjustifiable wrongs done to them. They gradually came to lose their head and resolved to take dire revenge; and, at last a considerable number of them managed to convert themselves into bomb-makers!"

582. The *Indian Mirror* hopes that the Extremists will take a lesson from

God's warning.

all that has happened in connection with the discoveries recently made by the police. The result of the Muzaffarpur outrage should be taken as God's warning. Things have happened in such a manner that no doubt can be entertained that it is the desire of the national *devas* that their votaries should dissociate themselves from movements of violence.

INDIAN MIRROR.
10th May 1908.

583. The *Amrita Bazar Pa'trika* writes that, under the existing law, the possession and manufacture of bombs can only be dealt with under the Arms Act of 1878 and probably

The law on the point.

the Explosives Act, and an offender may get about 8 years imprisonment in all, but in view of the agitation set up by the Anglo-Indian press and "with secret conferences here and there," it may not be long before a new and draconian law may be passed in imitation of the English Act of 1883 which enables Magistrates to award bomb throwers and their accessories a sentence of 14 years' penal servitude.

AMRITA BAZAR
PATRIKA.
11th May 1908.

BANDE MATARAM.
11th May 1908.

584. *Bande Mataram* repudiates the tendency among Anglo-Indian publicists and politicians to ascribe the underground activities discovered by the police, to the Boycott

Boycott and bombs.

movement and the so-called Extremist Propaganda. It is conceded that without the boycott movement the forces that seem to have found expression in the manufacture of bombs and the organisation of political murders, would not have come just yet to the surface, but the boycott itself is the product of an antecedent cause and not directly responsible for these underground activities.

It was the consciousness of its absolute legitimacy that encouraged the law-abiding people of Bengal to accept the Boycott of British goods as a protest against the wanton disregard of their wishes and sentiments by the British Government; and the journal challenges both the bureaucracy and their Anglo-Indian defenders to cite a single case in which the boycott propaganda in Bengal overstepped the limits of law, unless driven to it by the lawless proceedings of the protectors and administrators of the law themselves.

**AMRITA BAZAR
PATRIKA.**
11th May 1908.

The authorities and the bomb outrage.

585. Commenting on the attitude of the authorities with regard to the recent bomb outrage, the *Amrita Bazar Patrika* writes:—

"Reuter's telegram shows that the authorities at home and at Simla have not lost their equanimity over the bomb outrage. This is very reassuring; but then, why this display of tiger qualities in Bengal? The manner in which the police are making themselves ridiculous by entering every body's house in search of bombs and guns has created wonder throughout the country. We must also protest against the undue severity with which some of the accused in the alleged bomb-making case are being treated. Why should they rot in hajut, specially when they are ill and not be released on bail, when not a scrap of evidence has been produced against them? We trust the matter will attract the notice of the Lieutenant-Governor and he will intervene; for surely it cannot be His Honour's wish that the innocent should suffer along with the guilty. Indeed, as a devout Christian, Sir Andrew Fraser is incapable of tolerating this kind of wrong; and it is, therefore, hoped that His Honour will issue an order to the effect that no innocent men are put to any trouble, even if they be arrested in suspicious surroundings; indeed, so long as a man is not proved guilty he ought to be held innocent. We do not quite understand what Reuter means when he says that "the Government had foreseen that the tone of certain agitators would sooner or later lead to violence and outrages?" If the authorities knew that some misguided young men were engaged in an anarchist movement, why did they not take timely measures to prevent any ebullition? Of course it is ridiculous to suppose, as Reuter states, that concessions will result in violence; but it should be borne in mind that, unless a substantial measure of self-government were conferred on the people the discontent would continue to exist and perhaps increase."

HINDOO PATRIOT.
11th May 1908.

586. The *Hindoo Patriot* observes that if the opinions expressed by the leading public associations in Calcutta and elsewhere on the recent outrage count for anything,

Present gloomy situation.

they should enable the authorities to estimate the extent of the influence of the anarchists over the masses as also of the mischief already done by them. There is a tendency to exaggerate the dangers of the situation and bring to play more imagination than is called for by the prevailing circumstances, and this is the reason why the authorities should be particularly cautious and open to conviction. As the Government are always actuated by the noblest ideals and the best of motives, the journal trusts they will not allow themselves to be influenced by petty and vindictive considerations in the present case, but will rather justify their exemplary liberalism by an exemplary treatment and wreak a noble revenge in return for commission of the foulest deeds sufficient to darken the pages of history. It begs to point out to Government the absolute necessity of taking necessary action, after the trouble is over, to remove the root causes of the present unrest, as stated in its previous issues, the ultimate result of which will tend to constitute the permanent foundation of the British power upon the willing allegiance and devoted contentment of 300 millions of human beings.

INDIAN NATION.
11th May 1908.

587. The *Indian Nation* confesses to a feeling of degradation and disgrace by the revelations that have been made in connection with the recent bomb outrages. The journal

Anarchist Plots.

warns anarchists and their friends that they must not imagine that if they had succeeded in evading the present laws they will have no difficulty in evading

others that may be passed; and that when they are prosecuted they may avail themselves of the services of ingenious barristers in pulling themselves through. The resources of legislation and judicial administration are for ordinary times, but when serious attempts are made to upset the constitution, it will not be impossible for the Government to suspend the constitution and to have recourse to summary and executive methods alone. A country on the verge of rebellion, or threatened with anarchy, will not be dealt with in the courts and through the laws. Men who are supposed to be ringleaders will be summarily seized and effectually got rid of. Newspapers that preach sedition will be abolished and their property confiscated. Houses will be searched on suspicion, and men will be hanged, shot or sent to Jail on suspicion. The lawyers will be powerless when the executive rules the country with an iron hand. We hope such a day will never come. But it is just as well to remind men of dangerous tendencies that if they go too far, the power which they seek to overthrow may also go too far; and if conspirators can take leave of that conscience which makes cowards of us all, the Government may also take leave of all the impediments which laws and courts impose on the swift execution of that justice which alone can save the State. The partition of Bengal or any other political event is not the cause of the crimes or the criminal conspiracies. A number of men, young men in particular, has been goaded on to fanaticism by villainous rhetoric. The goad has been simply words, words, words. The journal doubts if any people in the world can use language for certain purposes so effectively as the Bangali using his mother-tongue. Criticisms of the administration, however trenchant, are permitted under the laws, and such criticisms are made all the year through, and year after year. But to indulge in inflammatory reflections immediately after the perpetration of murders and the discovery of organised anarchist plots is really not to criticise the administration but to extenuate the offences. The apology is in effect an encouragement of sedition. And it is mean and cowardly because offered in the guise of loyal criticism and well-meaning advice to rulers.

588. In striking contrast to its defiant and hostile comments on the Muzaffarpur bomb outrage and the discovery of the Anarchists association in Calcutta the *Amrita*

The country wants rest.

Bazar Patrika now implores Sir Andrew Fraser to restore peace in the land, which through "the mad folly of some misguided and crazy young men" has been so seriously disturbed. It says:—

"Blessed is the peace-maker; and no one is better fitted to act as such by virtue of his suavity of temper and gentleness of nature than His Honour. Here also is an opportunity for Sir Andrew to shew that though an attempt was made on his own life he can yet forget it from a high sense of duty. Bengal is just now practically in the grip of a famine. A severe water-scarcity is also prevailing everywhere in the interior. Cholera and malaria are again decimating a large section of the population in various districts within his jurisdiction. His attention is urgently needed in these directions. But it will not be possible for His Honour to look to these things if the present excitement were allowed to continue. We, therefore, welcome his presence in Calcutta; for he is the only personage who can restore tranquility in the land after an outrage like that at Muzaffarpur, calculated as it is to evoke the worst feelings among the rulers."

589. Commenting on the onslaught of the *Statesman* upon the *Swadeshi*-boycott movement, the *Bengalee* thinks it would

The present situation.

be far more rational and consistent with the facts of the case to hold that the partition of Bengal is responsible for the unrest which is now agitating this province, since the *Swadeshi*-boycott movement is but the outcome of the partition. The unrest and the events which have followed in its train are all due to the blunders of the Government and not to the *Swadeshi*-boycott movement.

590. Referring to the anarchism in Calcutta, the *Indian Mirror* remarks

Anarchism in Calcutta: the further developments.

that the public indignation meetings that have been held in Calcutta and other places, along with opinions expressed by the sober section of the Indian Press, go to show that what has happened during the past few days has caused the most painful surprise to the public. Discontent there might have been, but that it should take the form of anarchism was hardly anticipated by anybody.

AMRITA BAZAR
PATRIKA.
12th May 1908.

BENGALUR.
8th May 1908.

INDIAN MIRROR.
9th May 1908.

BENGALUR.
10th May 1908.

591. The *Bengalee* protests against the suggestion of Anglo-Indian newspapers that existing law should be so modified as to further strengthen the hands of the Executive Government.

The situation.

It is of opinion that the present law is amply sufficient for all purposes. Justice has not yet been cheated of her dues and there is every chance of the guilty parties being convicted and adequately punished. The journal appeals to His Excellency the Viceroy to rise to the height of his duty on this occasion and by the pursuit of a policy of conciliation—beginning with the modification of the partition of Bengal—terminate a situation which is fraught with unhappiness to this province and is not creditable to British rule.

BENGALUR.
10th May 1908.

592. The *Bengalee*, adverting to the *Pioneer's* suggestion that the Press should be muzzled, remarks that at such an exceptional time as the present, such advice is stupid

The Press.

and wicked and, if acted upon, Government would practically put a premium upon the sort of crime which it is its best interest and the best interest of the country to exterminate. In every community there are men as desperate as they are impulsive. Such men do not fear death or persecution. It is the interest of society as well as the State to see that the energies of these men may have a healthy direction, and that they may have no opportunities of going astray. The worst thing about a despotic form of government is that it fails to give a healthy direction to the energies of such men and affords them exactly the opportunities which they should be without. That is why the *Bengalee* holds that the real remedy for the disease that has just been discovered lies in the gradual conversion of the despotic into a popular form of government. To make the Government still more despotic would be to make the situation decidedly worse. The Vernacular Press—even the most rabid—scarcely ever do a fraction of the evil which the Government would be doing if it were to stop their mouths. If a paper writes seditious things, prosecute it by all means; though the better policy would be, wherever possible, to ignore such writings altogether and leave it to the healthy sense of the community to provide the necessary safeguard. In any case, it is better to leave the Press free and then to punish the excesses of freedom than to gag the mouths of journalists. Writers and speakers do not create discontent—they cannot create discontent in the very nature of things. They only give a voice to the thoughts which the multitude think and the feelings which the multitude feel. It is those thoughts and feelings which must be removed, and not their expression; and the best way to remove them is to remove their causes.

AMRITA BAZAR
PATRIKA.
11th May 1908.

593. The *Amrita Bazar Patrika* declares that the exceeding poverty of India, famine and starvation are driving the people more towards desperation and lawlessness than any other cause. The future of the younger generation in the country is very dismal in all conscience, for they have not the means of earning even a few rupees to keep body and soul together. They have also no stake in the country and are thus capable of committing dreadful things. It is therefore not the bomb-making but the poverty question which must engross the whole attention of the British nation, if they want to maintain their Indian empire in some degree of prosperity.

AMRITA BAZAR
PATRIKA.
11th May 1908.

Raid on the *Bande Mataram* Office.

594. The *Amrita Bazar Patrika* writes:—

"It was hoped that the advent of Sir Andrew Fraser in Calcutta would result in imparting some degree of coolness to the 'hot' situation created by the 'recent' events. We must, therefore, confess to a feeling of disappointment at the Police raid yesterday at the *Bande Mataram* office and in the house of Babu Subodh Chandra Mullick, shortly after His Honor's arrival. Is it not to the interest of either the rulers or the ruled that the matter should be disposed of as quietly and as quickly as possible, instead of keeping it alive and making it a subject of talk all over the country, for any length of time? The Police may expand the area of their operations by trying to connect the whole of Calcutta, and for the matter of that, the whole of Bengal, with the mad doings of a few crazy youngmen. But does it shew any sense of proportion on the part of Government to encourage or tolerate such over-zeal on the part of the Police? The country has already been convulsed sufficiently enough; and peace and quiet should now reign in the land. Indeed, beyond creating a panic and adding to the unpopularity of the administration these police raids and house searches in a military fashion serve no other purpose."

595. The *Amrita Bazar Patrika* sarcastically remarks that, because it is believed that some document may be discovered hereafter to incriminate Arabinda Ghose he should therefore be kept in durance vile at the pleasure of the authorities! If, meanwhile, his health suffers or if he dies, there is no help for it! Such is the sense of justice and fairness which characterises the conduct of the prosecution! Although the police have had no time to examine the papers found, they have had ample time to pump two tanks dry to discover more evidence. The paper urges that there is no reason why Arabinda Babu should not be released on bail on substantial security, which will enable him to instruct his Counsel. An accused person, unless proved guilty, must be held to be innocent. This is the glorious principle on which the English law is based. But it has no application in India though India is a part and parcel of the British Empire.

AMRITA BAZAR.
PATRIKA.
11th May 1908.

596. The *Bengalee* fears that the *Statesmen's* appeal to the national leaders to give up *Swadeshi-boycott* on the ground that it leads to hatred and ill-will, will waken no response; for the *Swadeshi* movement has entered the very blood of the nation and may be said to form part and parcel of the national life. It is not in the power of any leader, however gifted or influential, to stem the current or check the impulses that lie at the root of the *Swadeshi* movement. Were he to venture to enter upon such a task, his leadership would be gone, the nation would not listen to him. The movement has long since passed the stage of personal influence or individual effort. The nation has taken it up; for the nation recognizes in it the high road to its industrial and political regeneration.

BENGALUR.
12th May 1908.

597. The *Bengalee* earnestly appeals to His Honor to allay the anxiety widely felt as to the possible intentions of Government. His Honor knows as well as we do that the dangerous movement that has been unearthed cannot in the nature of things be other than sectional—limited to but a handful of individuals. The journal regards with contempt the tactics of a section of the Anglo-Indian press which is notoriously anti-Indian and which professes to find in the movement of disorder a ground for suppressing all the forces of law and order. It appeals to His Honor not to pay heed to the extreme counsels of the apostles of reaction. One notoriously anti-Indian paper has the unparalleled audacity to proclaim its discovery in the existence of bomb manufacturers of an irrefragable proof of the soundness of its warnings to the Government to put down with a high hand every phase and aspect of Indian political movements, to deny the exercise of every privilege of free speech. It need hardly be said that counsel like this is the most dangerous that can be conceived. If this is not to brand the entire community with criminality, the journal does know what is.

BENGALUR.
12th May 1908.

The agitator.

598. The following is the *Bande Mataram's* defence of the agitator:—

BANDE MATARAM.
12th May 1908.

"No doubt, the present day agitator is a little bold and straightforward. He himself sees that so long as human nature will remain what it is, it is no use asking others to feel for us and help us. We shall have to shift for ourselves. Dependence ruins a nation. We must try to be self-sufficient in every department of life. It is then and then alone that a full and exalted life will come to us. We have lost the faculty of action by exclusively leaning on others. That faculty is again to be revived. We must protect our own life and property, we must relieve our own distress, we must ourselves impart to our children the education they require, we must settle our disputes with our own agencies, we must revive our own trade industries. In short, our national life must have its fullest play and we must not allow any body to stand between it and ourselves. This is the agitator's full programme. This is his manifesto. It may be loyal or disloyal. All that the agitator can say it is human and rational. It is patriotic and necessary. It is clean and above board. It may land him in trouble, but he has the approval of his God and his conscience. He claims the right for his countrymen to be good and great. This is the object of the movement he seeks to promote. But mysterious are the ways of Providence. Unforeseen dangers and difficulties supervene, perhaps to try his faith, to test his strength. He must look above for help and go on in his mission. Man may misunderstand him but God will not. The lover of power may repress him but only to add to his strength. He is an invincible being who does God's work. If he is useful to his country and humanity, a higher power will protect him against the dangers and difficulties thrown in his path. He only requires courage and faith. Let him pray lest these should fail him in this critical hour."

INDIAN MIRROR.
13th May 1908.

599. Continuing its comments on the anarchist movement the *Indian Mirror* makes certain suggestions for the extirpation of the evil and the restoration of the country to its normal condition. To attain these ends there must be harmony and co-operation between the rulers and the ruled. The arm of the law is no doubt long and powerful enough to crush wrong-doers, but in the present case something more has to be effected. The root of the evil will have to be found out and destroyed. The things to be immediately done are to put a stop to incendiary utterances and writings, and to enforce a strict moral discipline among students in schools and colleges. The political leaders should henceforth deem it a religious duty not to employ students in political agitation or any kind of political work. At all events, a great deal may be done to mitigate the evil if there is co-operation between the Government and the people. Judging from the expressions of public feeling during the past few days the Indian community will heartily co-operate with the Government in the onerous task which lies before it. At the same time the Government should deal with the situation vigorously, but not with undue severity.

The Terrorist Propaganda.

BENGALER.
13th May 1908.

600. Commenting upon Mr. Romesh Chandra Dutt's views on anarchism in India, the *Bengalee* writes:—"Mr. Romesh Chandra Dutt is no partisan, and has never been one in his life. His is the language of the statesman. Punish the guilty parties by all means, but the root-cause of the present discontent must be grappled with with statesmanlike sympathy and resolution. Coercion is not government. Conciliation is the sovereign remedy for the cure of public distempers. All history proclaims this truth, though the *Englishman* and the *Pioneer* may not know it or may affect to ignore it."

Mr. R. C. Dutt on the situation.

BENGALER.
13th May 1908.

601. Commenting on the attitude of the Anglo-Indian press on the situation the *Bengalee* trusts that Government will not resort to any further repressive measures. The present laws are quite sufficient to meet the situation and to stop public meetings in the present state of things would be as foolish as to curb the press. It would be sitting on the safety-valve and would drive the elements of sedition inwards. The Government would moreover be deprived of all information in regard to matters with which it should be in close touch.

The Anglo-Indian press on the situation.

AMRITA BASAR
PATRIKA.
13th May 1908.

602. The *Amrita Bazar Patrika* observes that the present situation stands thus:—"The popular view is that coercive measures, instead of removing discontent, are bound to convert it into active disaffection. This view was ignored and a pitiless policy of repression was introduced. The outcome is—the anarchist movement. What the journal now proposes is that Government should give a trial to the other plan, namely, to put a stop to coercion, take the people into confidence, and give them their due share in the administration of their mother country. If this also were to prove a failure and anarchism did not disappear, it would be then that Government might again revert to its original policy and stick to it too, if it liked. It believes this to be a very fair proposal.

The root cause.

BANDE MATARAM.
13th May 1908.

603. *Bande Mataram* repudiates the proclamation of Anglo-Indian publicists that all disturbances in the country are due to mischievous teaching and preaching and have nothing to do with the principle and policy of its administration. This is hardly the language of commonsense. The ruler of a country, if he happens to lack the essential qualities of a sovereign, cannot but set in motion disruptive tendencies in his kingdom. Nothing in the world is uncaused and unconditional. The whims of a set of propagandists can never persuade a whole people to go against their own interests, of which they themselves are the best judge. It is a wanton disregard of popular rights and liberties that brings the fiery republicans and the idealist Liberals to the field.

Autocracy and Revolution.

AMRITA BASAR
PATRIKA.
14th May 1908.

604. The *Amrita Bazar Patrika* feels pain at the attitude of Mr Norton, the prosecuting counsel, towards some of the accused in the Arms Act case. There was absolutely no evidence against them, and the attitude of Mr. Norton in opposing their application for bail is unworthy of a prosecuting

Mr. Norton and the accused in the Arms Act case.

counsel. Although he has been engaged by the Crown that is no reason why he should forget the dignity of his profession. His duty is not only to give every fair and reasonable opportunity to the accused to establish their innocence, but to point out any mistakes they might unwittingly commit while defending themselves!

605. The *Bengalee* states that the public notes with no small degree of satisfaction the serene attitude so far maintained by Government. The immediate duty of Government is to trace the working of a criminal conspiracy. In doing this, it is true that a certain amount of latitude has to be given to the Police, but it is sincerely hoped that no proceedings of an inquisitorial character directed against individuals, or of a provocative character directed against the community, will be permitted to be taken, but, on the other hand, everything done to ensure absolute respect for the law.

BENGALUR.
14th May 1908.

606. The *Amrita Bazar Patrika* declares it is time that the house searches, which are proving, as they are bound to prove, bootless, were given up. They serve no useful purpose, while the harassment they entail cannot but rouse a bitter spirit of resentment among the sufferers and their numberless sympathisers. Had there been a chance of bringing to light any more terrorist paraphernalia by means of the raids no one with any sense would have asked those in power to hold back the police from their quest. But sufficient time has passed since the hunt began for every incriminating thing to have been removed or destroyed. Every tangible indication of complicity (supposing any existed beyond that already searched by the police) has by now been carefully obliterated. So in the very nature of things the institution of the fresh searches means waste of energy on the part of the searchers and the creation of a sense of underserved wrong among the searched. The journal earnestly hopes that the undignified wildgoose chases will cease, these being now the only exciting causes of the prevailing morbid excitement.

AMRITA BAZAR
PATRIKA.
14th May 1908.

607. The *Bengalee* condemns the attitude of the *Englishman* defending the writer of the article in the *Asian* who advocates the indiscriminate shooting of natives by Europeans. The journal repudiates the suggestion that there is an implied contract between the Government and the people, the latter giving up all right of self-defence and the former undertaking that such abnegation should not be detrimental to the public welfare. The position taken up by the *Asian* writer is not only indefensible but positively mischievous. It is not true that there has ever been a contract between the Government and the people by which the latter have surrendered their right of private defence. The right of private defence is a sacred right of which no Government can deprive us, and of which the British Government has never deprived any section of the community, at least in theory. The Indian community, indeed, have been brought to a state of practical helplessness in the matter of self-defence by the operation of the Arms Act, but the right of self-defence is still a recognised right. What the *Asian* suggests, however, is neither private defence nor self-defence, but indiscriminate assault merely on suspicion. And the right of such assault not even the India Government can recognise.

BENGALUR.
14th May 1908.

Continuing, the journal says:—

"The Anglo-Indian community cannot claim the right of 'private defence,' in the sense in which that phrase is used by the *Englishman*, except on grounds which would make it necessary to confer the same right on the Indian community, and that would mean the end of all orderly government. If every Englishman is to have the right of assaulting every Indian whom he suspects, surely, every Indian must also have the right to assault every European whom he suspects. The bomb outrage, let it be distinctly borne in mind, does not place the Indian community at any disadvantage. That community as a community has as little to do with the outrage as any other community and can no more be sought to be punished for it than the Anglo-Indian community, for example. If the Government will but look at the matter calmly, they must come to the conclusion that the fact that the accused in the present case are Indians rather than members of any other community makes no difference whatever. Their action must be judged on its own merits, and none but the guilty should be punished. The *Englishman* seems to imagine that the effusions of

some vernacular papers afford a sort of justification for those of the *Asian*. Nothing of the kind. On the contrary, both are to be condemned in the same breath and with equal emphasis. We can no more allow individual Europeans to take the law into their own hands and commit indiscriminate assault upon Indians than we can allow the latter to take to the methods of Anarchists or Nihilists. The country and the Government must be equally protected against vernacular writers of the baser sort and against Anglo-Indians writers of the same kidney."

Hindoo Patriot.
14th May 1908.

608. The *Hindoo Patriot* considers it refreshing to learn from Reuter that the recent incidents have not inclined the authorities to stand aside and postpone the introduction of the promised reforms. The solemn advice gratuitously offered by panic-struck and volatile Anglo-Indians appears after all to have fallen flat. The journal is grateful to the authorities for the assurance they have given the people of this country, and it believes the effect of this declaration will be of a thoroughly wholesome nature, restoring order and good-will sooner than would detective police and military displays. The authorities seem to have taken the outrages quietly, without being upset and unnerved thereby, and they have been wise in doing so. To do otherwise, would have been an unfortunate mistake and proof of weakness, and the journal trusts the public will appreciate the spirit by which the Government is actuated just now and show themselves worthy of confidence and favours. It is certainly ridiculous to suppose that the Government is yielding to the threats of anarchists. Such a thing is impossible. That the present Government is strong and at the same time just is brought out by the determined spirit in which it is about to carry out the reforms it has taken up. This is real statesmanship, and it at once touches the heart.

DARJEELING,
16th May 1908.

G. C. DENHAM,
Special Asst. to the Dy. Insptr.-Genl.
of Police, Crime and Rys.